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THE PROVERBS AND COMMON SAYINGS OF THE CHINESE.

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IV.—PROVERBS CONTAINING ALLUSIONS TO HISTORICAL SEMI-HISTORICAL,
LEGENDARY, OR MYTHICAL PERSONS OR EVENTS.

THE tendency in Chinese Proverbs to cluster, by a kind of crystallization, about a particular character, admits of numerous illustrations. The Sung Dynasty (A.D. 960-1278), produced many famous men, and great scholars, like *Chu Shi* (朱熹), the annotator of the Classics and historian, whose name is almost as familiar to the Chinese in every succeeding age, as those of Confucius and Mencius, whose works he interpreted. It is not, however, the name of *Chu fu tzu*, among men of his general era, which is most often heard in popular speech (although some of his reputed household words have become proverbial), but that of another individual who has become a national by-word and laughing-stock. *Chu fu tzu* is known principally to those who can read, but there is scarcely any one, whether he can read or not, who has not heard of *Wu Ta Lang* (武大郎). This individual was a dwarf. His wife was named *P'an Chin Lien* (潘金蓮), and is remembered for her intrigues with one *Hsi Wên Ch'ing* (西門慶), intrigues to which her husband was unable to put a stop. It is said that this precious couple finally put an end to *Wu Ta Lang*, by compelling him to take a drug in which poison was infused, which he dared not refuse, although aware of their purpose. Hence the proverb—employed in reference to one who is driven to the wall—'Wu Ta Lang's dose of poison—sure to die if he takes it, and sure to die if he does not,' 武大郎服毒。吃也死。不吃也是死。 *Wu Ta Lang* had an elder brother known as *Wu Sung* (武松), who was a general

under *Sung Chiang* (宋江), already mentioned, and a man of great prowess. He was so fond of wine that his name has become proverbial. To revenge the murder of his brother, he killed his brother's wife, and her paramour *Hsi Wên Ch'ing*. In penalty for this offense he was banished. The commander of the district to which *Wu Sung* was exiled, was named *Shih*. He had a son known as *Shih En* (施恩), who taking advantage of his father's military prestige, and of his own physical strength, had set up one of those little despotisms, so common in China, by which a tax is levied on every form of trade, the only equivalent for which is exemption from similar exactions by others than the particular petty tyrant who extorts them. In an evil hour for *Shih En*, a mightier robber than himself named *Chiang*, suddenly descended upon him, beating and wounding him and driving him from the field, diverting the revenues to himself. *Shih* bethought himself of seeking the valiant aid of *Wu Sung*, which was cheerfully given, but to *Shih's* dismay, *Wu* drank such an amount of wine as apparently to unfit him for any exploits whatever. *Wu*, however, explained, that unless he was drunk, he was of no use as a fighter, and when entirely drunk he was invincible. He then attacked *Chiang* in his head-quarters, a place called the Happy Grove, and defeated him. Hence the proverb: 'Wu Sung's great brawl in the Happy Grove—the slave of his wine,' 武松大鬧快活林。是酒兒支使的。—said of intoxicated persons.

Wu Ta Lang is now the Chinese Man-of-Ill-Fame, as his name has come to suggest all varieties of unfavorable predicates; in short he has become the ideal Mean Man (小人*). Even a tiger, it is said, would not eat him, for he did not seem to be a man at all, 老虎不吃武大郎。沒有人的氣味。

He goes a hawking with an owl—a bird of ill name—and the man and the bird are well matched, 武大郎架着夜貓子。甚麼人兒甚麼鳥雀。 said contemptuously of a bad master and bad servants.

General incapacity is indicated by the observation that one is like 'Wu Ta Lang selling gruel—the man weak and his wares soft, 武大郎賣面茶。人軟貨稀。

* A curious aspect of popular Chinese ethics, is exhibited in a saying which declares that it is better to be a really superior man—like *Chao K'uang Yin* who founded the Sung Dynasty—even though he should commit every kind of evil, than to be like *Wu Ta Lang* even though he strictly observed all the known proprieties, 吃喝嫖賭的趙匡胤。安分守己的武大郎。 The meaning is that the lofty spirit of the former condones his offences, while the essential meanness of the latter renders him contemptible, though his actions may be irreproachable.

Anything which is hopelessly bad, is affirmed to be like '*Wu Ta Lang's* toes—not a single good one among them,' 武大郎的腳指頭。一個好的沒有。

People of short stature, are bantered by being likened to '*Wu Ta Lang* turning on a gymnastic bar—when he was on the ground he could not reach the bar, and when on the bar he could not reach the ground,' 武大郎盤杠子。上下穀不着。

'When *Wu Ta Lang* becomes Emperor, no one can tell what will happen,' 武大郎坐天下。不敢保。said of one who undertakes what he can not carry through.

General incapacity is indicated by the saying: '*Wu Ta Lang* flying a kite—he can not make it rise,' 武大郎放風箏。出手不高。

The only favorable thing that we hear of him, is that his garments were of the proper length—neither too long nor too short—exactly right, 武大郎的袍子。不長不短正合式兒的。Used of anything which is well done.

When the completeness of the temples on Mount Tai is spoken of, it is a common jest to reply: 'Did you see any temple to *Wu Ta Lang*?'—a sportive intimation that any excellence, however great and undisputed, (such as the variety of the Temples on T'ai Shan) is open to small and irrational criticism (such as the complaint at not finding any recognition of a departed Worthy, of so much celebrity as *Wu Ta Lang*).

V.—PROVERBS RELATING TO SPECIFIC PLACES OR DISTRICTS, OR TO PERSONS OR EVENTS OF MERELY LOCAL IMPORTANCE.

The boundary line between this class of sayings and the last, is not always distinct, since a person of local celebrity may become famous, and a small place may come in time to have a great name.

Local proverbs are of many varieties. Some of them refer to facts in the realm of physical geography. As, for example: 'The Yellow River is a prodigal son, the Grand Canal is an inexhaustible box of jewels to support the family,' 黃河是敗家子。運糧河是養家的聚寶盆。The Grand Canal was dug to give safe conveyance of the southern tribute rice to Peking, without fear of storms or pirates. The Yellow River, nearly useless for navigation, must be constantly kept banked in at vast expense, or it inundates whole provinces.

The Hu T'o River (滹沱河) which rises in northern Shansi, finds its way through the T'ai Han (太行山) mountains near the city of *Cheng Ting Fu* (正定府) where it comes upon the great plain of Chihli. In the course of years it has washed down thousands

of acres of sand, which spreads all over the land and buries the soil out of sight. In time the channel silts up, and at the next annual flood the waters swing off into some new course, carrying devastation in their track. This process has continued for ages, and observation on the course of the erratic stream is condensed in the saying: 'Never south of Hêng, never north of P'ing,' 南不過衡。北不過平。 i.e. Heng Shui Hsien (衡水縣) and An P'ing Hsien (安平縣), cities which are an hundred miles or more apart.

Another class of sayings gives expression to some fact of local history, or to some *soi disant* prophecy. e.g. 'When the monastery of T'an Che is burned, the city of Peking will be inundated,' 火燒曇折寺水淹北京城。 This is the prophetic dictum of Somebody, referring to a celebrated temple south-west of Peking. Predictions of this sort are received by the masses with the most implicit faith.

'Fire and flood at Tientsin, but not the calamity of war.' 天津衛只有水火之災。沒有刀兵之苦。 This is a reputed saying of Liu Po Wên (劉伯溫) one of the celebrated adherents of Hung Wu (洪武), who founded the Ming Dynasty. He is generally regarded as a Prophet, but whether he ever said any of the remarkable things attributed to him, is known only to the Immortals. It is a singular circumstance that if the observation was in reality a prediction, it has come to fact. The people of Tientsin have been often in mortal peril of the horrors of war—especially when the T'ai P'ing rebels marched against Peking, on which occasion, they made a permanent (and unaccountable) halt at Ching Hai Hsien (靜海縣) 25 miles south of Tientsin, and that city was saved. So likewise in 1860, when the British and French troops invaded Chihli; the fighting was done at Pei T'ang, Taku, Chang Chia Wan and near T'ung-chow, while Tientsin again escaped. Fires are of great frequency. The whole region was inundated from 1871 to 1873, causing extreme misery.

'Three inconspicuous mountains produced a race of kings; four city gates not opposite each other, account for the number of high officials,' 三山不顯出王位。四門不對出高官。 This couplet embodies the popular opinion in regard to the situation of the Capital of Shantung, which is peculiar. The mountains on the south, the remarkable spring at the south-west corner of the city, and three small hills in the vicinity, have exerted a powerful geomantic influence. The ground is saturated with water, hence the place is regarded as a kind of boat. One of the little hills referred to is called Chüeh Shan (橈山), 'Peg Mountain,' for it is this to which the boat is tied, and without which it might drift entirely away!

A third variety of local proverbs specifies some objects of interest in a city or district. Thus *e.g.* a city in Chihli called *Ts'ang Chow* (滄州), was long since removed from its site, (the Chinese are always carrying their cities about in this way) and replanted twelve or fifteen miles westward. The place was once famous for a pair of iron lions—still to be seen—of gigantic size. *Tung Kuang* (東光縣), a district city on the Imperial Canal, has a large idol of iron, while *Ch'ing Chow* (景州) not far distant, west of the Canal, boasts a pagoda, which, in that part of China, are of infrequent occurrence. These several objects are woven into proverbial jingles, thus: 'The lions of *Ts'ang Chow*, the *Ch'ang Chow* pagoda,' The great iron *P'u Sa* of *Tung Kuang Hsien*, 滄州獅子, 景州塔, 東光縣鐵薩菩. Rhymes of this kind are probably universal throughout the empire. They are collected into little pamphlets called 'Visits to the Cities of All Creation', 走遍天下州, and other similar titles (like other cheaply printed books full of wrong characters), a perusal of which forms the only substitute which most persons can command for our primary geographies.

The peculiarities of a city are often made up into a little bundle of three, and called its treasures in imitation of the Three Precious Ones (三寶) of the Buddhists. Thus Peking has its treasures three—horses that do not kick [because the crowds are so constant that horses are not easily frightened], dogs that do not bite [because they continually see strangers], and damsels of 17 and 18 that run loose in the streets, [because the Tartar fashions in this respect are totally diverse from those of the Chinese, who, like the Apostle Paul, require that the young women should be keepers at home.] 北京城, 三種寶, 馬不蹄, 狗不咬, 十七八的閨女滿街跑.

'The three specialties of *Pao Ting Fu*,—iron balls, the stone melon, and the *Ch'un pu lao* 保定府, 三種寶, 鐵毬, 列瓜, 春不老. In *Pao Ting Fu* are manufactured little iron balls which are held in the hand for a plaything, and are by some considered as a tonic. The *Lieh kua* is a stone, shaped somewhat like a gourd, built into the floor of the verandah of a shop in the western part of the city. It is supposed to be a charm capable of checking the 'social evil.' According to report, attempts have been made to dig up this wonderful stone, but the deeper the excavation, the larger the space which the stone occupied. Arguing from these data, the 'melon' has been thought by some to be the summit of a mountain, all but the tip of which is buried! The *Ch'un-pu-lao* is a plant somewhat resembling mustard, and much cultivated in this region.

'Tientsin has its treasures three—the drum tower [which has a double arch, regarded by the Chinese as a master-piece of difficulty

in the architectural line, the plan of which, according to tradition, was revealed to the builder in a dream] the forts, [of which there were originally seven, built in the Ming Dynasty by *Yung Lo* and now entirely demolished], and the bell-tower [a structure of no pretensions whatever, and probably only mentioned in this connection because the last character (often pronounced *kao*) happened to rhyme with *p'ao*], 天津衛、三種寶、鼓樓、炮台、玲瓏閣。

'The four peculiarities of *Chi Nan Fu*: the Temple of the North Pole, inside the north gate; the Mountain of the Thousand Buddhas outside the south gate; the grave of *Min tzu* outside the east gate; and the *Pao Tu* Spring outside the west gate,' 濟南府、四宗寶、北門裡頭北極廟、南門外頭千佛山、東門外頭閔子墓、西門外頭寶突泉。 *Min tzu* was one of the disciples of Confucius. He is included among the Twenty-four Patterns of Filial Obedience, and his name has thus become familiar to every one. (See Mayer's *Manual*, No. 503.) His step-mother had two children of her own,* and took care to see that they were warmly clad, while he was made to wear garments wadded only with reeds and rushes. Old Mr. *Min* was totally unacquainted with his son's wardrobe, but one extremely cold day he sent *Min tzu* to harness the chariot, and drive his father out. On the way *Min tzu* dropped the lines and the whip owing to his being in a chronic state of semi-congelation. His father thus came to a knowledge of his sufferings, and was so indignant that he resolved to divorce Mrs. *M.* at once. Young *Min tzu*, however, who was an ardent disciple of Jeremy Bentham in the opinion that the ruling principle [of one's actions should always be 'the greatest happiness of the greatest number,' met his father's announcement of the impending separation, with the observation:—

'With a Mother at home, one son endures distress,
When the Mother is gone, three sons are motherless,'

母在一子寒。母去三子單。

The effect of this behaviour of *Min tzu* was that so often found in Chinese stories. Old Mr. *Min* was led to reconsider his decision, and Mrs. *Min* was so affected that she became as fond of *Min tzu* as of her own children! Hence the common proverb: 'Better one son cold, than three sons bereft,' [as they would surely have been if no one but Mr. *Min* had looked after them] 能叫一兒寒、別令三子單。

'The three specialties of *Shen Chow* [a city in central Chihli], millet, willow rods, and large honey-peaches,' 深州本有三宗寶、小米、柳杆、大蜜桃。 It is evident that some 'treasures' might

* Some accounts say three. There seems to be an uncertainty on the subject, similar to that concerning the progeny of John Rogers, who left, at his martyrdom, "Nine small children, and one at the breast."

in this way be predicated of any and every place, whatever its importance or lack of importance. For aught that appears to the contrary, the cities of China are all labelled—each with its little rhyme, and the same is true of the regions outside the Great Wall; thus: 'The three treasures from beyond the Barriers, Ginseng, Sable-skins, and *Wu-la* grass,' 口外三宗寶。人參。貂皮。烏拉草。 Ginseng, called the 'divine plant,' is one of the most precious drugs in the Chinese pharmacopœia. The *Wu-la* grass, so called in imitation of a Mongol and Manchoo word, is much valued by the inhabitants of the 'outer regions' for its heating properties. It is worn inside the shoes to keep the feet warm, and the root is a medicine.

'Three curious things beyond the Pass are spied: The windows pasted on the outer side; the walls not laid, but pounded up in boards; and food is ladled out by means of gourds,' 關東倒有三宗怪。板打牆。瓢舀菜。窗戶紙糊在外。 The most trivial circumstances do not escape the keen eyes of the Chinese, nor is the opportunity lost to turn them to a metaphorical sense. There is a species of frogs in North China, which do not croak, but after swelling up as if in promise of emitting a mighty sound, appear suddenly to swallow it. Hence: 'The frogs of *Chi Nan Fu* [also said of other places] give no sound,' 濟南府的蝦蟆。乾鼓氣。 Metaphorically of one who swallows his resentment.

Some local sayings refer to the commercial characteristics of certain places, as: 'One Market in Honan [*Chu Hsien Chen* 誅仙鎮], one Fair in Chihli [*Hsin Chih* 新集 in *Chü Lu Hsien* 鉅鹿縣], one Village in Shantung,' [*Chou ts'un* 周村 east of *Chi Nan Fu*], 河南一鎮。直隸一集。山東一村。 Each of these places is the center of an extensive trade.

Some of the sayings of this sort appear extremely trivial, but serve to illustrate the facility with which the Chinese discover analogies. Thus a local proverb runs: 'The foot-cloths of *Mu Lan Tien* have borders, 木蘭店的裹腳條子。有邊。 This is a market-town in Honan, where strips of cloth with which women's feet are bound, are worn with a narrow border of fine work on each edge. The expression 'It has a border,' is used to indicate that an affair can be managed—is not entirely hopeless—and thus resembles the strips of cloth from *Mu Lan Tien*.

'The assortment of goods at the *Mao Chow* fair is complete, yet there are no collars made of the skin of hedge-hogs, no long jackets of pig-skin; neither are there golden manure forks nor silver manure baskets,' 鄭州的貨雖全。沒有獾皮領子。豬皮大褂。金糞叉子銀糞筐。 *Mao Chow* is a market town in Central Chihli (probably

in former times a city of the second order, as its name implies) celebrated for its great Fair. The saying is used like the 'one previously quoted in reference to the lack of any temple on *T'ai Shan* to *Wu Ta Lang*, to indicate that unreasonable exceptions may be taken to any kind or degree of completeness.

'Go to *Liu T'ang K'ou* and cool off,' 叫你上六堂口去凉快. This is a village in Chihli, whose inhabitants are reputed to have 'no business with any man.' One who is very angry is exhorted to go to this lonesome place to get cooled,' because it is a cool (unfrequented 冷清) spot.

'When one goes out of the *Chia Yü* Pass, he sees with his two eyes nothing but blue sky,' 出了嘉峪關。兩眼望青天. This Pass is at the southern extremity of the Great Wall, in the province of Kansuh. The regions beyond (on the way to Barkosel) are popularly supposed to be desolation itself. The saying may be applied to one at the end of his resources, 'flat on his back, looking up into the sky.'

It is common to see pasted over doorways, the characters *San Ta Chiu Ju*, 三多九如. 'Three Abundances, Nine Resemblances,' the latter referring to a passage in the Book of Odes. The three things to be wished for in abundance, are great Felicity, extreme Old Age, and many Sons (多福多壽多男). A parody on this phrase has become proverbial with regard to the province of Shantung. 'The three abundances of Shantung: more doctors than patients, more school-teachers than readers, more who weave cloth than who wear it,' 山東三多。治病的比患病的多。教書的比念書的多。織布的比穿衣裳的多。

There is a class of local sayings, which refer to the mental or moral characteristics of the inhabitants, or to their habits of life. As e.g. 'The Peking people cherish grudges, while Tientsin people [i.e. those who belong to *T'ien Ching Wei* 天津衛] are brawlers,' 京尤子。衛嘴子. Like the ancient saying, 'The Cretans are always liars.'

'Shansi people drive camel litters, Shantung people carry all their bedding, Chihli people make senseless tumults,' 山西騾駝轎。山東大褥套。直隸瞎胡鬧. Shansi is a mountainous province, where traveling is conducted by means of litters; Shantung is a densely peopled province, multitudes of whose inhabitants go to great distances to find work. They are the water-carriers and servants in Peking, and they form by far the larger proportion of the population in the new province of *Sheng Ching*. In winter the great roads are lined with one unintermittent stream of Shantung

men going home, and returning to their work in the early spring; hence the allusion to 'bedding.' The rowdies of Tientsin (called *hun hsing tzu* 混星子). Are well known throughout China, and sometimes (as in the Tientsin massacre of 1870) come near to competing with the 'dangerous classes' of western countries.

'Southerners are unprincipled; Westerners are thrifty; Northerners are foolish,' 奸蠻。細找。獸達子。 The Chinese constantly speak of other Chinese, who belong to a different part of the Empire, in the same disdainful manner which they employ toward foreigners. Each region has its nickname. In the northern provinces, natives of Kuangtung and Fukien are contemptuously called 'Southern Barbarians' (南蠻子). In the same way natives of the northern provinces going southward, are derisively styled 'Northern Tartars' (北達子). There appears to be very little real unity among the Chinese, simply as citizens of one common country. Thus, even a Chihli man, although a resident of the most northern province in China, is called a 'Southern Barbarian' when he goes beyond the Great Wall, as much as if he hailed from Canton or Foochow.

The people of Shansi have a unique place in the commercial system of China. A large part of the banking business is in their hands, and it is popularly supposed that no Pawnshop can succeed without a Shansi man for Manager. They have spread themselves not only all over the Eighteen Provinces, but far into Central Asia. They are willing to leave their families for years together, while most Chinese return home at least once a year. They are regarded as extremely sagacious in perceiving the smallest pecuniary advantage, alert in using opportunities, patient under provocation, and, when angry, easily appeased by the prospect of a good bargain; thus furnishing a striking contrast to the natives of many other provinces. Hence the common saying, 'Shansi Delvers—they love gain, but do not value their lives,' 山西找子。要財不要命。 The epithet *Chao-tzu* (找子), Seekers, is slightly employed with reference to the qualities already mentioned. Shansi men are also called Old Westerners (老西兒), and are the butt of many bantering sayings.

'Two Shantung men quarrelling over an onion,' 兩個山東人打架。爲一棵葱。 The people of this province are supposed to be especially addicted to onions. Each region, according to popular belief, has its own peculiar taste. The people of the south delight in sugar, while those of the north use vegetables in pickle, and otherwise consume salt to an extent elsewhere unknown. The Shansi people are celebrated for their fondness for vinegar, and the men of

the East Shantung for their taste for the pungent. Hence: 'South sweet, the North salt, the East pungent, the West sour,' 南甜, 北鹹, 東辣, 西酸. The only remaining one of 'the five tastes,' 'bitter (苦) is not localized—perhaps because 'eating bitterness' is the prerogative of the entire race.

'When old do not enter *Ssu Ch'uan*, and when young avoid *Kuangtung*,' 老不入川, 少不入廣. The people of south-western China have the reputation of being much more belligerent than those in the north, therefore beware of *Ssu Ch'uan*. Canton is famous for its licentiousness, and should be avoided by the young.

'The Pekingese are hungry devils, the Tientsin people are thirsty ones,' 北京人是餓死鬼, 天津人是渴死鬼. In Peking the meeting of friends is a signal for an invitation to eat; in Tientsin, to drink tea; at the south, to drink wine. 'Let gods and immortals beware of Twenty-li-shop,' 神仙不入二十里鋪. A village near *Ho Chien Fu* (河間府) in Chihli, which had a bad name. Local sayings of this sort are probably universal.

'The mountains not high, the waters not deep, the men deceitful, and the women licentious,' 山不高, 水不深, 男多詐, 女多淫. This most uncomplimentary saying is current in regard to *Chi Nan Fu*, and is probably spoken of other places also.

'Hard to leave, hard to give up, is *Han Tan Hsien*' 難捨難離的邯鄲縣. This is a city in south-western Chihli, which is at present known chiefly for the seductive influences thrown around young men who go there to engage in trade.* It is often mentioned in Chinese history, and contains a few old temples. It is distinguished as the place at which *Lü Tung Pin* (呂洞賓), to whom reference has been already made, had a famous dream. He had fled thither to save his life, and here he found *Chung Li Ch'üan* (鍾離權). See Mayer's *Manual*, No. 90), in a ruined temple, boiling yellow millet. While looking on *Lü Tung Pin* fell asleep, and dreamed that he became Emperor, enjoying all the grandeur of this high position for an entire life time. When he had grown old, as he was about to die, he awoke and found himself again in the same old temple where he had fallen asleep, and, to his surprise, the millet which was at that time on the fire, was not yet cooked. Reflecting upon his dream, he perceived that all the riches and honor in the world are but emptiness. This determined him to give up the deceitful and transi-

* This character is also given in an additional line to another town but a few miles from *Han Tan*, the name of which is *Lü Ming Barrier* (臨名關) but which is popularly designated as the Forty-five li place—the Devil's Gate. 四十五里的鬼門關。

tory joys of life, and follow *Chung Li Ch'üan* into retirement, where he became one of the most famous of the Eight Immortals (八仙). This occurrence is constantly referred to, in the words: 'The Yellow Millet Dream and Awakening,' 黃粱夢悟, or 'The Dream of *Han Tan* and the return to consciousness,' 邯鄲夢覺.

The phrase is used in connection with other familiar images, to indicate the evanescence of wealth, happiness, etc., as in the following verse:—

'Honor and Wealth are like descending dew
Which lightly falls, then swiftly fades from view;
So Fame and Glory like the hoar frost white,
When once the sun shines, vanish from the sight;
And all the race of Heroes we esteem
But as the Yellow Millet's transient Dream.'

富貴花間露。榮華草上霜。
世街英雄輩。黃粱夢一場。

Of some local sayings it is difficult or impossible to obtain the explanation, for in China there are in popular circulation no such volumes of 'Notes and Queries' as abound in English, wherein the remotest origin of everything is laboriously traced. Of this sort, the following proverb, widely current about Tientsin, and referring to a village in that vicinity, is a specimen. 'If you can not sell your pepper vinegar elsewhere, go to *Yang Feng Chiang*,' 那裏賣不了辣椒醋一上要上揚奉蔣。 This means that if business can not be done at a profit in one place, there are others which promise better; but what is meant by 'pepper-vinegar,' even 'the oldest inhabitant' of this village does not pretend to know.

A large proportion of proverbs coming under this general head, contain an allusion to some person of merely local reputation, and often of no reputation at all, some incident in connection with whom, has, however, sufficed to fix his name, like a fly caught in amber. From the nature of these sayings, most of them have a very restricted currency, but within the area where they are known at all, no proverbs are oftener quoted or more universally understood, because of their piquancy and local flavor. They arise by spontaneous generation, and the number is constantly increased by new growths. Their quality will be exhibited in the following examples, many of the characters of which lived at Tientsin.

'*Chou Hsien Sheng* crossing the river—lying down,' 周先生過河、躺下咧。 This was a poor man who entered a ferry boat, but as he was known to have no money, the boatman refused to row him over the river. Upon this *Chou* lay down in the boat, which must either cross the river or suspend business. The words '*Chou Hsien Sheng* crossing the river,' are used in reference to a person who is

asleep, or who has tripped. The whole point in the quotation of sayings of this sort, lies in omitting the predicate, which is supposed to be immediately supplied by the hearer.

'*Liu Lao Wan* dropping his cakes—in deep trouble,' 劉老萬掉饅頭惱心。 This was a coolie who early every morning left home in quest of employment, taking with him the cakes which Tientsin workmen (who have but two regular meals a day) are always nibbling in the intervals of their work. One day he dropped his cakes, which some one else picked up. An acquaintance met him, and began to jest with him, but he replied: 'I have a heavy heart.' Upon inquiry all his trouble turned out to be owing to the loss of his lunch. Hence the expression is tantamount to 'much ado about nothing.'

'*Wang Shih Erh* taking no medicine, died of his disease,' 王十二不下藥。死症。 Used in reference to anything for which there is no help, deep poverty, &c.

'*Hsing San* assisting at a funeral—not a man,' 刑三兒吊紙。不是人。 The musicians hired for funeral occasions, are in the habit of striking up with their instruments whenever any of the family which is in mourning appears. This man *Hsing* was the friend of a family which had lost one of its members, and acted as general manager. At his approach the musicians were about to 'blow music,' when he hastily interposed, exclaiming: 'I am not a man.' What he intended to say was that he was not one of the family, but this casual slip of the tongue has served to perpetuate his name, and to spread it far and wide; for this saying (as well as the next) is said to be extensively current, not only in considerable parts of the province of Chihli, but in portions of Shantung, Honan, and all over Manchuria—where a certain percentage of the population are from Tientsin. Such is the imperishable vitality of a casual expression! The words '*Hsing San* assisting at a funeral,' form a convenient mode of reviling one, in the oblique Chinese manner, meaning; 'You do not deserve to be called a man.'

'*Mei Hsing Sheng* filching a tobacco pipe—done because it must be done,' 梅先生拔烟袋。不得已而爲之。 This individual, feeling 'the pinch of poverty,' stole a pipe. When detected, he quoted the phrase from Mencius. The incongruity of a classically educated sneak-thief, has kept green the memory of his theft and of his citation, and given its perpetrator a celebrity which no amount of merely honest scholarship would have secured to him.

This same quotation is sometimes made to do duty in a different connection. There is a local legend in the province of Shantung, of

a Literary Graduate (秀才) who was too poor to own a donkey, and who therefore employed a man—such is the inverted condition of the labor market in China—to turn the stone roller by which the grain is ground. Happening along one day, the scholar saw his servant engaged in this occupation, which is regarded as the special prerogative of beasts and women, and injudiciously laughed. His employeè flew into a fury, and vowed that his master should turn the roller himself or be beaten if he refused. As the hired man was physically the stronger, the Hsin-ts'ai had no resource but to comply. Hence the saying: 'The Literary Graduate turning the mill—did it because he was compelled to do it, 秀才推磨。不得已而爲之。'

Melon-rinds for shoe patches—not the article sold by regular dealers, 西瓜皮打掌子。不是正經客貨。 A half-blind shoemaker was imposed upon by a wag, who gave him a lot of dried water-melon rinds, representing them to be donkey-skin. When some one came to have his shoe mended, the cobbler used this new leather for the purpose, in perfect good faith. The next day the mend was as bad as ever, and the customer returned to make complaint of the bad work. The disciple of Crispin examined the shoe and—still unsuspecting of any joke—merely observed that this particular leather had not reached him through the regular channels of trade (不是正經客貨), which has passed into a euphemistic expression for any one or any thing not up to the mark.

'Deaf Wang firing a cannon—no explosion,' 王雙子放炮。散了。 Whether there was a sound or not, he could not hear it. Met. of any business unfinished.

'Kao San at the ancestral graves—an incessant stream of reviling,' 高三上墳罵不絕聲。 This was an unfilial son, who lived in the days of Chia Ch'ing. Lest others should ridicule him, he unwillingly paid the customary visits to the family graves, where, however, he spent his whole time in insulting his ancestors by vile language. Met. of anything done unwillingly, and which leads to abusive words.

'Sha Hsi selling dumplings—the bottom fallen out,' 傻喜賣包子。掉了底咧。 This was a voracious youngster who was in the habit of eating off the bottom of the meat dumplings which he was sent upon the street to sell. When asked how they came to be defective at the base, he invariably replied that they were made so in the first place. Met. of heavy losses, or of any circumstance of which it may be said 'the bottom has dropped out.'

'*Sha Hsi* driving home ducks—they all came,' 傻喜兒赶鴨子。全來咧。 Being hired to take care of a flock of ducks, he returned one night with a great many of them being missing. On being asked where the rest had gone, he replied: 'They have all come.' When he was told to count them and see, he replied that he did not know how to count, he only knew that 'they have all come.' Said of a complete gathering, &c.

'The little priest dragging a chain—it will be the death of me,' 小老道拉鎖。苦死弟子了。 This lad was set to perform a vow, after the manner of Buddhist and Taoist priests, by dragging a long and heavy iron chain. Whenever he was overcome by the fatigue of this severe labor, he would exclaim: 'This will be the death of me!' An expression now proverbial for extreme misery.

'*Wang*, the District Magistrate, investigating a case—'You are a scamp!' 王太爺問案。不是好人。 This man held office in the Tientsin District in 1821. He was an excellent official, virtuous and intelligent. Whenever a blackleg was brought before him, his invariable observation was: 'You are not a good man,' i.e. you are a knave.

'*Ching Hsieu Sheng* begging—one cash,' 金先生伸托。一文錢。 This was a rich man of the reign of Hsien Feng, who was as unfilial as his father had been before him. No one who worked for him, or had any dealings with him, left his door without reviling him—*more Chinense*. The vengeance of heaven, however, overtook him; for a son, whose abilities gave much promise of his future, suddenly became deranged. He soon reduced the property to nothing, and became himself a beggar. Whenever he met any one, he stretched out his hand, and cried: 'Give me one cash!' The words are used to signify a single copper.

'*Huo Te* carrying the god of medicine—oppressed by fate,' 霍得兒抬藥王爺。運壓的。 This is another instance of a lapse of speech becoming proverbial. *Huo Te*, who lived in the time of Tao Kuang, attended the Fair held in honor of the god of medicine, and helped to carry the chair in which the divinity himself rode. Suddenly *Huo Te* stumbled and fell, when he exclaimed: 'I was oppressed by fate, (*yün ya* 運壓的). What he intended to say was that he was made dizzy by the weight, (*ya yün* 壓運的). Used of persons whose fate is against them, and also of confusion as to the points of the compass, &c.

'Making pewter tankards at midnight—habituated to cry his wares,' 半夜打壹餅。慣了嘴兒咧。 This refers to an artisan, whose daily cry was: 'Pewter mugs made!' One night he called

out these words in a dream, from which circumstance the expression has become a synonym for any fixed habit.

'*Pai Erh's* mother riding in a sedan chair—the first time, 白兒他媽媽坐轎。頭一麼兒。 This woman when a child was adopted by the family into which she was to marry (童養的媳婦), and therefore had no opportunity to go from home (出門) when she was married, and thus never entered a sedan chair. One night she was summoned in haste to attend a sick neighbor, and a sedan was sent for her. Instead of backing into the chair as others do, she walked under the canopy, and then turned around. The chair-coolies all laughed at her, to whom she *naively* responded, 'It is the first time I was ever in a chair.' Hence '*Pai Erh's* mother in a chair,' is used for a trial trip, or first experiment of any kind.

'*San Wang Yeh* begging—bold language,' 三王爺打磚。好大口氣。 This refers to a play in which a character appears in the depths of poverty who strikes his bare back with a brick (打磚) after the manner of Chinese beggars to excite sympathy. His demands, however, instead of being confined, like those of ordinary mendicants to a single cash, or at most two, were for 'yellow gold, 'white silver,' 'real pearls,' 'precious jade,' &c. If however the individual solicited was positively unprovided with any of these offerings, *San Wang Yeh* professed himself willing to put up with a tael of silver. Used of impudent demands.

'*Hsiao Pai Lien tzu*—never seen,' 小白臉子。不見面兒。 This Little White Face was a thief of extraordinary discretion in his movements, who lived in such perpetual seclusion as to be never taken. Used of persons who are difficult to find.

'*Liu Kao Shou* curing a malady—external practice takes no account of internal maladies,' 劉高手治病。外科不管內科事。 A man was wounded in the right temple by an arrow which passed through his temple (apparently into the frontal sinus) and came out at the left temple. The physician named above, was called to attend the case, and taking a saw, cut off the ends of the arrow close to the man's head, and (according to the invariable practice of Chinese doctors) stuck on a plaster over the wound. To this treatment the family offered the natural objection that the body of the arrow was still unextracted, to which he replied: "External practitioners have nothing to do with internal complaints." The phrase is used of outsiders, (局外的) in distinction from those directly concerned. Medical skill of this quality would not seem to entitle its possessor to the general confidence of the public, nor to any celebrity in the item of diagnosis.

Yet another local saying declares that when *Liu Kao Shou* shook his head, there was no help for the patient, 劉高手搖頭。不治之症。The more one understands of the Chinese Theory and Practice of Medicine, the more accurate appears the observation attributed in the *Analects* to Confucius, that the qualifications for being a Wizard and a Doctor are in one respect identical!

Niu Ts'æ tzu calling his sister—100 cash (牛才子叫姐姐。一百錢。This was a bad character, whose sister's family would not allow him to enter the door. Every day he came to the entrance of the yard, and called 'Sister! Sister!' who always gave him the same amount. The expression has become one of the numerous circumlocutions denoting an hundred cash.

'*Ch'eng To* [Steelyard-Weight] becoming an Ensign—when luck comes it brings astuteness,' 秤鉈坐把總。福至心靈。Steelyard-Weight was the nickname of a soldier in the days of *Ch'ien Sung*, who once paid a visit to Tientsin. *Ch'eng-t'o* was at the time in charge of the ammunition, and at another he practiced athletics, for which, by reason of his insignificant stature, he was very ill fitted. He had a stalwart comrade, to whom he proposed that when the Emperor reviewed the troops, and they had an opportunity to display their skill in boxing, the big fellow should allow himself to be overthrown by his little antagonist. This unexpected result would probably amuse the Emperor. It was further agreed that if His Majesty bestowed any pecuniary reward, as in such cases is often done, the defeated comrade should receive the lion's share. Everything was done as planned—the Emperor was delighted, but contrary to programme, he bestowed no money, but promoted the Steelyard Weight to be an Ensign. His unrewarded companion 'died of vexation.' The incident is used as an illustration of the proverb which it embodies.

'The vicious *Tien San Sao*, disturber of the household—jumped into the Yellow River and stirred it up,' 攪家不賢的田三嫂。跳在黃河裏水都不清。This woman is variously referred to the time of *Kang Tsin* or to that of the 'Three Emperors' (a chronological variation of several thousands or perhaps tens of thousands of years). She was undutiful to her father-in-law, and to her mother-in-law, would not reverence her husband, and succeeded in breaking up the whole family. Being divorced by her husband, she sought to marry again, but no one would risk the venture. In her vexation she plunged into the Yellow River which was ever after turbid!

'*Kao Erh Heang Tzu* beheaded—just in time for the new law,' 高二狼子挨刀赶上律條咧。This rowdy who became

involved in a serious fracas. The Governor General had recently memorialized the Emperor to make the employment of every form of military weapon by civilians a capital crime. When this offense occurred, the imperial decree had lately been published. *Kao Erh* was just in time to be overtaken by the new law. The saying is used e.g. of merchants who send their goods to a place where the market rate is high, just in time to meet a fall in prices.

'Old Mrs. Wang's Do-the-boys-Hall,' 属老王媽媽的往死處裏照管。Two motherless children were put in her care by the father who was engaged in trade at a distance. She 'did' them both to death. Used of ruining another's business, under guise of helping him.

'Like Old Mrs. Ning's historical knowledge,' 属老寧媽媽的。知古。A very intelligent old lady, but most of what she knew was odds and ends wrongly put together. Used of 'rotten scholarships,' (腐儒)。

'*San Fu Tzu* performing—now look at me!' 三秃子賣藝。瞧咱的。This was a gymnast who exhibited feats of sword exercise for a living. When the other performers had finished he always cried: 'Now look at me!' Used of self-praise.

'*Ch'i Shih Erh* catching sparrows—deliberately,' 七十兒打家雀。趁着。This was a lad who spread his nets, remaining at a distance, but when any birds were attracted he crept up slowly like a shadow, so as to succeed in taking them, while others failed. Used of caution in general.

'*Chao Fe Hui* burning paper at the ancestral graves—poorer each year than the last,' 趙得會燒紙。一年不濟一年的。This individual flourished in the reign of Ch'ien Sung. When he suddenly became rich he was told that he ought to show his respect for his ancestors by burning paper at their graves, according to custom. This he accordingly did for some years, and then left off that practice. Upon being asked why he no longer conformed to the usage, he replied: 'When I burned no paper at the graves, I grew rich. Since I began to burn paper, I have been worse off each year than the one before.' Said of things, which are worse every year than the last.

'*Hei Hsiung* selling a dog—come to life again,' 黑熊賣狗。又活了。Near the west gate of Tientsin are shops in which dog-flesh is sold. When a wealthy family owns a dog which dies, it is customary to give it to one of the servants to be disposed of for their own benefit. *Hei Hsiung* 'Black Bear' was a coolie to whom a dead dog had been given in this way. On the way to the dog-

flesh shop, the animal opportunely came to life again. The Black Bear was an honest fellow, and instead of knocking the dog on the head, and saying nothing about the matter, he took it back to its owner, observing: 'It has come to life again,' (又活了). The expression is used of anything which after apparent failure, still succeeds, and shows vitality, (活動了).

'With such an eye as yours to try to hunt with a falcon!' 你這個眼兒還要玩鷹。 This refers to a man named *Ch'en Erh* (陳二) one of whose eyes had been injured so as to be useless, and who was besides near-sighted. He was very fond of hunting for hares with a falcon, but his imperfect sight prevented him from recognizing what was caught. On one occasion his falcon chased a crow, and *Ch'en Erh* mistaking the crow for the falcon pursued it a long time in vain. Used in ridicule of those who attempt tasks for which they have no capacity.

'You might as well go and find *Ch'u Erh Ko*,' 你只好找褚二哥要去。 This was an avaricious man who kept his creditors at bay with elusive promises from day to-day, but who never paid his debts, so that his name became a synonym for anything entirely hopeless.

'Do not take him for a *Chia Pao Erh*,' 別拿着他當賈保兒待。 This refers to a preternaturally stupid man who was so constantly cheated, and badly used, that to treat a man as if he were *Chia Pao Erh* signifies to impose upon him.

'*Wu Chün Hsi* making a bow—delaying,' 吳均喜作揖, 沉一沉。 *Wu* was a bad character who lived in the time of *Tao Kuang*. Having had a fight with some one, third parties intervened to assist in making peace, which is considered to be re-established when the principals have met and saluted each other in a formal bow. When the time came to perform this ceremony, *Wu*—who was an insolent bully, instead of making a bow simultaneously with his late antagonist, remained bolt upright. The expression is used of any delay.

'*Yü San Sheng* blowing his whiskers—used up,' 余三勝吹鬍子, 癩咧。 This was a theatrical performer who was accustomed, according to the practice of his profession, to strut across the stage, puffing his whiskers about, to indicate his great importance. Being old and short of breath, when he wished to seem angry, he could no longer blow his whiskers as aforetime. The saying is employed of prestige which has been lost, or of decaying powers.

'*Pao Chü Wu* eating chestnuts—shrivelled,' 鮑居五吃栗子, 癩咧。 *Pao Chü Wu*'s father had not a single hair on his head. The son being immoderately filial (on the Chinese plan) would never, under any circumstance pronounce the character *t'u* 禿 which signi-

fies 'bald.' This same word is, however, provincially applied to chestnuts which have been injured by heat. Some one gave *Chü Wu* a nut of this kind, to see if he could not be surprised into calling it 'bald,' but he only remarked that it was dried up' (曬咧). This phrase, like the last, is used of anything which is disappointing—as a man without talent, a purse with no money, &c.

Yeu Sheng Chih wearing a fur robe—the public would not stand it,' 閻盛芝穿皮襖衆人不舒服。 This man was very poor all his life, but when old grew rich. He then altered his apparel and appeared in a handsome fur garment. Everybody laughed at his costume, as unsuited to his antecedents. Used of anything which gives general dissatisfaction.

'*Sun Hou* eating *mei su* pills—troubled in heart,' 孫猴吃梅蘇丸惱心。 *Sun*, who acquired the nickname of 'Monkey,' was so incorrigibly dull of apprehension, that others were perpetually making him a butt for their jests. On one occasion, when he had taken cold, and was suffering from a violent pain in the stomach, some one recommended this variety of pills as a certain cure. Now thyme (蘇) is a 'cooling drug,' and the pills only made his pain much worse than before. When asked how he felt, he replied: 'I am vexed in spirit.' Used of anything causing trouble or anxiety.

'*Tu Sai Tai* eating betel-nut, and suffering from vertigo,' 杜賴歹吃檳榔暈了頭咧。 This man was victimized in the same way as the last individual mentioned. For two days he had eaten nothing, when he was presented with a betel-nut to eat, which, in order to be digested, should be taken after a full meal. The proverb runs: 'Betel-nut taken into an empty stomach induces dizziness in the head,' 空肚子吃檳榔頭暈。 To this dietetic maxim *Sai Tai* paid no attention, and suffered the penalty. The expression is employed in reference to one who has a task laid upon him, to which he is entirely inadequate, and who only becomes confused in attempting it.

'*Sa T'u tzu* and his wife—everything at cross purposes,' 辣禿子娶媳婦慇慇忸忸。 This man's partner proved—as in Chinese households is apt to be the case—an 'imperfect sympathy.' The allusion to this couple suggests that the person or thing which is referred to, is irritating and vexatious.

'*Ta Hei Erh* lost his maternal uncle, but he did not care,' 大黑兒死舅舅未走心。 Used of anything which is of no importance, or which does not in the least concern one.

'The District Magistrate welcoming the local constable—I miscalculated,' 太爺接地方。小的錯話了回咧。 This is another slip of the tongue immortalized. In the reign of Hsien

Feng strolling marauders threatened Tientsin, and the District Magistrate visited the western suburbs to inspect the defences. It was the duty of the local constable, on the approach of the Magistrate, to kneel and say: 'The local constable receives his Honor. On this occasion, the constable committed a blunder similar to that of a servant in an American family, which was favored with the presence of an English Bishop. This servant had been carefully instructed to go to the door of the Bishop's room in the morning, and knock, saying "The Boy, my Lord." The young republican, unfamiliar with titles of this kind, on hearing the Bishop inquiring who it was, replied in confusion, 'The Lord, my boy!' In this case the local constable saluted the *Chih hsien* with the observation: "His honor receives the constable." When the Magistrate was about to beat him for his impertinence, he hastily apologized, in the words, 錯話了回咧 instead of 錯回了話咧. The former resemble in sound the words, 錯化魂兒了 meaning to mistake in thinking. The phrase is used of one mistake added to another.

Sayings, in themselves purely local, are probably to be met with everywhere and, as remarked, constantly increasing in number. The two following examples were dug up in little country villages, and are, of course, quite unintelligible a few miles away.

'*P'ang Pin*'s cart-house—far out of plumb, 龐賓的車屋離線。 *P'ang Pin* had occasion to build a shed for his cart, and as usual the workmen suspended a line by which to lay the wall. But as the work on a mere shed was of small importance no attention was paid to the line, and the opening was after all too narrow for the cart. Used of great mistakes.

'*K'eng Ch'ien* telling stories—for nothing, 耿謙說書白說。 This young man had learned the art of telling historical tales and visited a neighboring village to exhibit his knowledge. At the conclusion of his first evening he suggested that if benches were provided, he would come again. To some objection he replied: 'Oh, at present I tell tales for nothing' (白說的). Used of any useless proposition (白說的).

The method in which sayings of this sort spring into circulation, is illustrated in the following circumstance. In a certain district there lived a notorious bully, named *Wang Wan Hsüan*, who kept every one in awe of him. In some trivial affair, he at length incurred the ill-will of a widely extended family, named *Li*, who resolved to show by a swift and terrible vengeance, that their clan was not to be trifled with. Accordingly a band of some two hundred armed men, went to the house of *Wang* by night, dragged him to an unfrequented spot, beat him until he was almost dead,

and then inflicted a most barbarous mutilation, so as to render sight and speech (and consequently revenge) forever impossible. The poor wretch died a day or two afterward, leaving only a widow and one son. There was very little property, and there were no influential friends, the indispensable concomitants of successful litigation in China. Still the outrage was so atrocious, and so notorious, that it is difficult to see how its perpetrators could avoid punishment when once complaint was lodged against them. The case was, however, protracted for several years and cost the *Li* family a large sum, which was raised by the sale of the cypress trees growing in the ancestral cemetery. By the time the suit was concluded—several members of the *Li* family being banished, but no one executed—the whole grove had been swallowed up in the costs, and had disappeared. The remembrance of this affair is perpetuated in the following proverbial couplet:

要了王萬選的命。
李家的墳樹賣了个淨。

'The champion *Wang* in clannish feud, was killed by the family *Li*,
'The lawsuit left their graveyard nude, with never a single tree.'

THE RELATION BETWEEN CHRISTIANITY AND HEATHEN SYSTEMS OF RELIGION.*

BY REV. D. Z. SHEFFIELD.

CHRISTIANITY is a religion of conquest, and as such is brought into vital contact with every form of heathen religious belief. It follows that a just appreciation of the relation between Christianity and the religions which it aims to supplant, is an essential qualification for the missionary in his work of evangelization. The Apostle PAUL did not resolve to know nothing but CHRIST and Him crucified, in any narrow sense that would cause him to ignore the previous religious training and convictions of those whom he sought to lead into a truer and nobler life. Ignorance of a man's religious convictions involves an ignorance of the best methods of approach to his mind and heart. On the other hand an exaggerated estimation of the doctrines of heathen religions must tend to dangerous compromises between truth and falsehood, to an adulteration of the new wine of life with the old dregs of human error, that minister only disease and death. But the task of judging justly of strange religious systems is confessedly a difficult one. If it is found not easy to eliminate the personal equation in scientific investigations,

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much more is this true in ethical and religious investigations. Men in their estimation of truth are often unconsciously biassed by education, by their mental qualities, and above all by their state of heart. How often do we read from the hands of different writers conflicting accounts of heathen systems of worship; and this too from men of equal intelligence, and opportunities for investigation. But the subject is too important for us to shrink from its examination through fear of being betrayed into error in our conclusions. But rather should we be warned by the difficulties to conduct our inquiries with caution and candor, and with charity towards those who may chance to differ from us in our conclusions.

I.—We would first remark as introductory to our discussion, that heathen systems of religion are providential in their establishment and in their development; and that while they contain much that is false and evil, as measured by the Christian standard, they also contain much that is true and good; and further, that the truths which lie imbedded in these systems have operated as powerful conserving elements in heathen civilizations, preserving them from that swift disintegration which the evil passions of men tend to bring about. Confucian scholars tell us that man's dignity above the birds and beasts is found in his apprehension of the doctrine of the Five Relations, and that CONFUCIUS, in unfolding and emphasizing the teachings of the Ancient Sages, had preserved subsequent generations from degenerating to the condition of birds and beasts. If we study the history of China this estimation of the Confucian doctrine is abundantly confirmed. From the earliest times until the present day China has ever and anon been desolated with the terrible scourge of civil war, fed by the wild passions of hatred, greed and ambition. But at length some chieftain has appeared more powerful than his rivals, who, whether from conviction or a wise policy, has brought order out of confusion, and restored peace to society, by reorganizing government on the basis of the doctrines of the Ancient Sages concerning the rights and duties of men.

Buddhism in its inception in the mind of GAUTAMA, and in its development by his disciples, is a religion of self-abnegation and a boundless charity. Both in China and Japan it has united with the best elements of Confucianism to check man's selfish greed for wealth and fame and power. Happily GAUTAMA, though ignorant of God, drew largely from his moral intuitions in his religious teachings, and thus Buddhism next to Christianity has been a religion of humanity. Who will deny that in its teaching concerning benevolence, humility, truthfulness, purity, compassion, it has exerted a restraining influence against the evil passions of selfishness, pride,

falsehood, lust and cruelty. Its power to subdue the fierce natures of men is perhaps best illustrated by its influence upon the Mongolian character. During the thirteenth and fourteenth centuries vast hordes of Mongols followed their intrepid leaders over a wider sweep of conquest than history had before recorded,—from the Pacific on the east to the Mediterranean on the west, from the Indian Ocean on the south almost to the Arctic Ocean on the north; and their conquests were everywhere marked with that savage cruelty that testifies to their wild, ungoverned natures. But Buddhism, through Tibet, was gradually propogated in Mongolia, and was accepted with the ardor of a rude and superstitious people; and the influence of its doctrines of humanity in modifying their ruthless character has been marked and unquestionable.

If we turn to the religion of Ancient Greece we find it to be rather the product of a gorgeous aesthetic fancy than a deep religious faith. The Greeks, though broken into separate states, which were constantly warring with one another for supremacy, yet were united by their religious institutions, their feasts and games, and above all by the Delphic Oracle where the Amphictyonic Council was held, the real central power of Greece. The Greeks transferred to the gods their highest ideals of grace and perfection, along with the entire range of human desires and passions, and in return their delicate and refined religion, operated with a reflex influence upon the thoughts of the people, stimulating sculpture and elocution, literature and art, and carrying Grecian culture far beyond that of surrounding nations, making the incomparable productions of this gifted people models for imitation in subsequent ages.

Roman Imperial worship had altogether a historical development along with the growth of the Imperial power. Virtue is the one bulwark of strength in a government by the people, and in the general decay of morality the Roman State was saved from anarchy and dissolution by the reins of government being grasped by a single powerful hand. The deification of men illustrious for virtue or deeds of valor has been common in every heathen land. The Roman regard for law and authority, stimulated by the strong instinct of self-protection against lawless power, led them to cloth their emperors with ever-increasing dignity, until they gave them seats among the gods, and for the first time the heterogeneous nationalities united under the Roman dominion, were united in religion by the mangificent ceremonial of Imperial worship. It was under the ablest Emperors that this new system of worship received its highest development, and by its magnificent temples, its imposing array of officiating priests, its splendid festivals and costly

games, contributed to strengthen the Imperial power, and defer the day of its overthrow.

II.—But we turn from this hasty sketch of some of the beneficial effects of heathen religious teachings, to give a like hasty sketch of the tendency of heathen religions to exaggerate and distort those truths to which they give the greatest prominence, and to ignore or neglect other truths which in Christian teachings occupy an equal or a higher place.

The doctrine of obedience to parents has received in China an abnormal development, until this secondary obligation has usurped the place of the primary obligation of obedience to God. The essence of heathenism is found in the worship of the creature rather than the Creator, and the fact that Confucianism conserves the important doctrine of filial piety, does not redeem it from the charge of being a false system of creature worship. Perhaps we should look in vain for a better illustration of the saying that "an exaggerated truth may become a dangerous error." It is far less difficult to convince the heathen of the folly of image worship, than to separate the tangled threads of truth and error in the system of ancestral worship, and thus persuade their consciences that it contains an element of evil. But by so far as ancestral worship has obtained a stronger hold upon the moral and religious convictions of men than image worship, by so far is its antagonism to the pure Theism of Christianity more subtle and obstinate. Again the duty of filial obedience in its perpetual reiteration has almost buried from sight the related duties of husband to wife and of parent to child. MENCIUS defends himself from the charge of keeping company with a man who has a national reputation for unfilial conduct, by explaining that the conduct of his friend is misunderstood, that his only offense is that of excessively urging his father to right conduct resulting in his father's driving him from home. But that he has the true spirit of obedience is demonstrated by the fact that he sent away his wife and drove forth his son, denying himself the happiness of their cherishing attentions because he had offended his father. If MENCIUS does not intend to approve of the rejection of wife and child as a right act, he at least shows no realization of its injustice and cruelty. In MENCIUS' list of five unfilial things we find as one, "selfish attachment to wife and children," and this offense is often discussed in Chinese writings, while the opposite, of neglect of wife and children through excessive attention to the wishes of parents, is never mentioned. The effect of this distorted teaching is seen in the very constitution of Chinese society. Women are not companions but servants, at best to be treated only with condescending kind-

ness, and kept in careful subordination to the will of the stronger sex, excluding them from those opportunities of culture which would place them at the side and not at the feet of those with whom their destinies are linked in life. On one occasion CONFUCIUS' disciple CH'EN K'ANG sought to learn from the Master's son, Po Yü, whether he had received lessons of instruction from his father different from those imparted to others. Among the things learned by this inquiry was an inference concerning the relation between CONFUCIUS and his son, that "The superior man maintains a distant reserve towards his son." The Confucian ideal of the relation between parent and child is one of dignified reserve, while that between child and parent is one of assiduous servility. Society organized upon the basis of such principles can but tend to suppress the spirit of hearty obedience to parents, and to produce instead the multiplied forms of a cold and dead mannerism.

As Confucianism centres its thought in the family, so Buddhism centres its thought in the individual. Deliverance from the dominion of sorrow and evil through the slow process of self-discipline is the goal of its instructions. But the duty of self-discipline is magnified to inordinate proportions, to the neglect of duties to family and society. Our Saviour rebuked the Jews for making void the word of God by their traditions, saying that "If a man shall say to his father or his mother, that wherewith thou mightest have been profited by me is Corban, that is to say, 'Given to God'; ye no longer suffer him to do ought for his father, or his mother." In like manner Buddhism makes void the word of God written in every human heart, in teaching men to renounce the claims of family and society in a vain effort at self-purification. In Mongolia and Tibet the celibate priests constitute a large proportion of the male inhabitants, and the Chinese Government shrewdly encourages this condition of things, to the end that population may not increase, and control may be more easily exercised. It is true that the same error which we are pointing out in Buddhism has existed in the Christian church, but only as a later element of human corruption and not as an integral part of its life.

The Grecian Religion—while by the noble and beautiful forms which art gave to its divinities it stimulated aesthetic culture—by its exhibition of the vices of the gods corrupted the morality of the people. The impure myths represented in pictures and statues, enacted in plays, and rehearsed in song, tended to poison the very fountains of social purity. Says PLATO "Everybody will begin to excuse his own vices when he is convinced that similar wickednesses are always being perpetrated by the kindred of the Gods." "If I

could only catch APHRODITE" exclaimed ANTISTHENES "I would pierce her through with a javelin, she has corrupted so many of our modest and excellent women." And this evil struck deeper than the Grecian Sages apprehended, their own moral vision being obscured by the corrupting atmosphere by which they were surrounded. The pure virtues of the family life were but imperfectly appreciated by the noblest minds of Greece. Says UHLHORN: "The family life, in the true meaning of the words, the Greek did not know." PLATO makes a community of wives a characteristic of his ideal republic. SOCRATES asks of one of his friends, "Is there a human being with whom you talk less than with your wife." He frequented the house of ASPASIA, the mistress of PERICLES, and in this strange society discoursed on virtue! He visited THEODOTA, a woman of similar character and counselled her how best to prosecute her business of winning and keeping "friends." DEMOSTHENES tells us without seeming appreciation of the social evil involved, "We have *others* for our pleasure, wives to bear us children and to care for our households." Thus while Grecian civilization was flowering forth its most exquisite forms of external beauty, a canker was already forming in its heart which boded speedy decay and dissolution.

The growth of Roman Imperialism marked a stage of decline in the virtue of the people. Already powerful forces of evil were operating that tended to disintegrate, and the one door of escape from social anarchy was found in a central autocracy. The dignity of the Roman citizen was crushed beneath the heavy wheels of the Imperial Juggernaut, and the rights of men were surrendered before the altars of the national gods. But at last these gods proved themselves to be all too human before the fierce attacks of the wild barbarian hordes, and Roman effete civilization gave place to a new civilization, rude indeed at first, but vigorous, and capable of indefinite expansion. Doctrines concerning the rights and the dignity of the individual man which were lost by the Greeks in anarchy, and by the Romans in despotism, have been recast by Christianity as a powerful leaven into the new civilization, which is reorganizing society after the pattern of a loftier ideal than entered into the minds of the Greeks or the Romans to conceive, and the grand truth is coming to be ever more clearly apprehended that all men are equals in their common dependence upon the one great Ruler above.

In early ages men, by observation, gained a fragmentary knowledge concerning the relation of the stars in their courses, but without the unifying truth of the sun as the centre of a system of worlds, their knowledge remained crude and imperfect; so heathen religions

have embodied fragments of knowledge concerning the relations and the duties of men, but without the unifying truth of God as the centre of a great spiritual system, such knowledge has remained crude and admixed with error, powerless to organize itself into a consistent whole. LAO TSU, the founder of Taoism, apprehended the truth that there is a subtle, invisible law operating everywhere in nature, and that it is the duty of man to bring his life into harmony with this law; but in striving to attain this end through self-renunciation he cast off those obligations to society which nature has linked the life of every man to his fellow man. In the religion of India we read of the self-existent, eternal BRAHMA as the source of all being. But we look in vain for this shadow of truth to resolve itself into the clear substance of Christian revelation. The ultimate goal of a long and weary course of discipline is not conscious joy in the presence of the Ineffable One, but rather reabsorption into a vague, impersonal *That*. The being in whose face we had almost caught the lineaments of the Christian's God, vanishes in the popular worship into obscurity and forgetfulness, and the truth of the dignity of the soul of man in its origin is corrupted by human pride into the cruel and degrading system of caste.

III.—But let us further inquire what heathen systems of religion teach us concerning God, sin, holiness, redemption, immortality. Universal history unites in testifying with the Christian Scriptures, that mankind have never liked to retain God in their knowledge. But men cannot break loose from their environments, they cannot wholly stifle thought, or silence the warnings of conscience; and so there come to us ever and anon plaintive voices from out the midst of heathenism, as from lost children wretched in their wanderings from a father's home, and crying for guidance to a place of rest and peace. As human nature in its degeneracy yet retains many lineaments of character which point to the Divinity of its origin, so too the broken fragments of a Divine original reappear amid the corrupted forms of heathen worship. But like a beautiful picture reflected from the shattered surface of a mirror, we catch but glimpses of the original, and are ever baffled in our effort to discover the completed image. We learn by inquiry into the early history of the human race, that the first steps of apostasy from God were through the deification of those objects and powers in nature in which the Divine energy was most conspicuously manifested in the government and protection of men. JOB in his suffering urged his innocence of this form of creature worship which prevailed about him. "If I beheld the sun when it shined, or the moon walking in brightness, and my heart has been secretly enticed, or my mouth

hath kissed my hand : I should have denied the God that is above." SHUN, the sage emperor of China, presented a burnt offering to heaven, and sacrificed in order to the hills and rivers. He divided his empire into twelve provinces, appointing in each a central mountain as a guardian divinity over the surrounding country. And this nature worship which thus appears completely organized in the very dawn of Chinese history has been crystalized in the state religion, descending from generation to generation. It is an interesting discovery in philology that the JUPITER of the Romans, and the ZEUS of the Greeks were identical in origin with the DYAAUS of the ancient hymns of the HINDU VEDA, and that their meaning was sky, or the shining one. But while the unimaginative mind of the Chinese has clung to the early conception of heaven as the exalted ruler, the shining one of the early Aryans was swiftly changed by their active imaginations into new and scarcely recognizable forms. In the further degeneracy of heathen worship we discover two tendencies, one scholastic, the other popular. To more reflective minds nature in all its rich variety of manifestations, has been bound together in the unity of an all-pervasive law, but in ignorance of the intelligent source of such directing, sustaining law, the universe has been thought to be self-evolved and self-sustained; and thus pantheism is the dreary, desert waste through which scholastic heathenism wanders in a vain search for the springs of the water of life. But to the popular mind each energy in nature has its presiding deity. The winds and the rain, growth and decay, famine and pestilence, peace and war, life and death, each and all are ruled by their respective gods, who are to be supplicated and propitiated by gifts and offerings. Thus the indictment of Scripture against the Gentile world is confirmed by the testimony of history that, "Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man."

But if heathenism fails to teach us concerning the character of God, it necessarily fails to teach us concerning the nature of sin. There is an order of truth which we discern in the Biblical revelation. God must first be made known in the holiness of his character, in the just requirements of his law, before sin can stand revealed as exceedingly sinful. The Bible narrative is a record of human transgressions, not against conscience simply, or against the abstract law of right but against the living God, who cannot look upon iniquity with allowance. Thus the Biblical conception of sin is heart alienation from God. The sinful human heart is a deep fountain of bitter waters that sends forth a corrupting stream through all the

channels of life. But heathenism conceives of sin chiefly in its human relations, and even in these lower relations its guilt and defilement is but imperfectly apprehended. It is a desire—to be cured by self discipline; a debt—to be cancelled by meritorious acts; ignorance—to be removed by study and contemplation. CONFUCIUS was perpetually talking of the ease with which the doctrines of the Sages could transform the lives of men and the institutions of society; and this in strange blindness to all the lessons which the history of the past had taught, and which his own experience confirmed concerning the deep-seated virulence of sin; and these shallow sentiments were crystalized in Classic phrase, to be repeated from generation to generation by admiring disciples, while the power of sin was unbroken, and the institutions of society remained unreformed.

As heathenism fails in its conception of the guilt of sin, so does it fail in its ideal of a holy life. In its forgetfulness of God, and the perfections of his character, it forms for itself dwarfed and distorted models of virtue, the creations of darkened understandings and of diseased spiritual vision. The founders of religions have all been men who have embodied their doctrines in their lives, and thus their lives have become models for imitation by their followers. In LAO TSU we see a man earnest and contemplative, who with a philosophers's eye perceives that the end of worldly strife and ambition is vanity and emptiness, but who hides himself from those evils which he cannot remedy, seeking to subdue his earthly appetites by a life of apathy and inaction, and the goal of all this self-discipline is not transformation into the image of the living God, but assimilation to a blind, unconscious power in nature.

To the followers of CONFUCIUS the character of their great master is complete in every human virtue; and a just estimation of his life must give him a high place among the distinguished names of the heathen world. He saw with clearness and stated with accuracy many important truths concerning the relations and duties of men. He was pure in life, earnest and sincere in his convictions, and anxious to correct the evils of his times. But his thoughts were wholly centered in this present life. He describes himself as one who in his eager pursuit of knowledge forgets his food, and in the joy of its attainment forgets his sorrows, and who does not perceive that old age is coming on. He dismisses his disciple's inquiry concerning death as involving mysteries that he cannot explain. In his sickness he displays no sense of the need of prayer. He commends the formal worship of the gods, but warns

that they should be kept at a distance. Thus the horizon of CONFUCIUS' thoughts was bounded by the present life, and the impress of his teachings is abundantly manifested in the worldly character of this people.

BUDDHA is represented to us as one having the profoundest sympathy with the misery of humanity. But to him there is no Heavenly Father to whom the earthly child can look for guidance; there is no light of hope to allure the soul to the joys of a brighter world; existence is misery, and the only escape is in the dark, silent vacuity of Nirvana. With what relief do we turn from these heathen conceptions of a holy life to the life which CHRIST lived among men. Who so humble as He? Who so pure and true? Who so full of sympathy and compassion? Who so unselfish in his suffering love? Though for a little time a dweller in the world, His life was above the world, centered in GOD. In Him the image of GOD lost in Eden was restored again to men, and the curse of death was swallowed up in the blessed hope of immortal life.

As heathenism hides from itself its deep heart alienation from GOD, and deceives itself with false patterns of virtue, so it has no clear conception of the true means of redemption from the dominion of sin. Instances may indeed be multiplied of attempts to expiate the guilt of sin, and thus avert the wrath of the gods. The blood-offering for sin, so prominent in the Jewish worship, has reappeared in many of the heathen systems of religion; and in this ceremony we read the more serious confession of heathen consciousness that a reparation is needed to avert the punishment of sin. But while in the Jewish religion the thought of expiation grew ever clearer, until it culminated in the atoning sacrifice of CHRIST, in heathen religions it has grown ever more vague and shadowy, hidden under less serious forms of worship, consisting of gifts and offerings, of feasts and processions, of penances and purifications. The gods of the Greeks were as full of moral obliquity as men, and hence the end of worship was rarely to appease offended justice, but chiefly to win the favor of the gods, and secure their protection and help. The gods of the Romans were beings of official rank and dignity, to be approached with punctilious ceremonies, and from these forms of worship the proud Roman turned away with the comfortable thought that his accounts for the present were balanced with the gods. We have in the early history of China the beautiful incident of the Emperor T'ANG offering himself in a form of sacrifice to SHANG TI as a substitute for the people, to arrest the miseries of protracted famine. But the history of Confucianism reveals no growing need of a sacrifice for sin, or of a mediator to restore the broken relation

between God and man. Self-culture in imitation of the Ancient Sages is an all-sufficient power to eliminate the last vestiges of evil from the human heart. In Buddhism and Taoism there is no offended God to be propitiated, and self renunciation, which is but another form of self-culture, is the one road of escape from the evils of life. We learn that the fall of man, as recorded in Genesis, was a revolt from subjection to the will of God; and the self will of an apostate race has driven forward the different nations of men, under the ineradicable religious instinct, each in its own peculiar line of self-purification. And this self-discipline, apart from dependence on help from God, tends to pride and self-complacency. It is the work-righteousness which the Apostle PAUL condemns. And precisely here is the root of the deep antagonism which heathenism has ever shown toward Christianity. The doctrines of Christianity centre in the cross of CHRIST, and to every phase of heathenism the cross of CHRIST is a stumbling-block and an offense. It condemns the world as guilty before God and powerless for self-deliverance: and to this sentence the human heart cries out in rebellion, until touched by the spirit of God, and taught to utter the publican's prayer: "God be merciful to me a sinner."

Belief in a future life of some form is common to the various heathen religions; but to them all the world beyond the grave is a vague and shadowy region. It is often a matter of wonder to the Christian scholar, that the doctrine of immortality, so prominent and vital in his own religious thoughts, was so slow in emerging into light in the ancient Scriptures. But the history of heathenism testifies that the thought of immortality, apart from the knowledge of the just and holy God who inhabits eternity, has no necessarily ennobling influence upon the lives of men, but rather that it constantly lends itself as a ready element in those superstitions which darken and degrade the lives of men. And thus we recognize the wisdom of that progress of doctrine which first teaches man his duty towards God, and upon this sure foundation builds the hope of a blessed immortality. The Apostle PAUL describes the heathen as "Having no hope, and without God in the world," and while the voices that come to us from heathenism concerning the future life are confused and discordant, the prevailing undertone is that of sadness and despair. Life is seen to be ebbing swiftly to a close. Like a shadow, like a dream men pass away. Writes TACITUS: "If there is a place for the spirits of the pious, if, as the wise suppose, great souls do not become extinct with their bodies." "If!" says Dr. UHLHORN, "in that *if* lies the whole torturing uncertainty of

heathenism." We meet another phase of heathen hopelessness in the attempt of some to smile on death as a welcome oblivion, into which the soul escapes from the miseries of life. CAESAR announced before an approving auditory in the Roman Senate that: "Beyond this life there is no place for trouble or joy;" and SENECA consoles himself with the thought that suicide is an ever-open door out of a miserable world,—a door through which many noble Romans passed into eternity. Thus heathenism like a broken vessel driven with fierce winds and scourged with wild waves, drifts on towards the dark unknown, without chart or compass.

IV.—The question as to the origin of the more spiritual truths which lie imbedded in heathen systems of religion is one which has justly occupied the attention of Christian scholars. To this question the answer is often given that they are but broken fragments of the primitive Divine revelation, which has been preserved among the different races of men. MÜLLER, in his lecture on Missions, tells us that: "The earliest beginnings of all religions withdraw themselves by necessity from the eyes of the historian." The primeval history of man is separated from the early history of the ethnic races by a broad belt of fable and uncertainty. It follows that the greatest modesty and care should be exercised in tracing truths that appear in different religious systems to a common origin. A dozen springs scattered over the surface of a plain, though they send forth waters alike pure and sweet, do not necessarily have their common source in the distant mountain lake. But if they are all characterized by some peculiar flavor identical with the waters of the lake we are forced to the conclusion that they have a common source. Thus we are not justified in tracing to a primitive revelation those truths and ceremonies of worship, the origin of which can be fully accounted for by the religious nature of man. It is only when we meet with peculiar truths or institutions of worship analogous to those of which record is made in the Hebrew Scriptures that we are justified in claiming identity of origin.

The Persian doctrines concerning AHRIMAN, the personal principle of evil, and of the fall of man, are clearly reflections of the Biblical narrative of the temptation and fall of ADAM. The widespread institution of sacrifice among ancient nations is a rite of worship so peculiar in its nature that its traditional origin seems to admit of little question. Amid the nature-worship and polythiesm into which we find the gentile nations sunk at the very dawn of history, many scholars believe that they recognize the fading knowledge of the living God, and trace its origin to the pure Theism of prime-

val relation.* But there are many important truths concerning the relations and obligations of man that are woven like threads of gold into the texture of heathen religions, that bear no trace of a foreign origin, and give abundant evidence of an indigenous birth and an independant growth. Heathen ethical and religious teachers have not been wholly blind to the hand-writing of God in nature and providence, and upon the tablet of the human heart; and without a revelation LAO TZU could describe the grace of humility, BUDDAH of compassion, and CONFUCIUS of reciprocal kindness. There is a second explanation of the origin of those higher conceptions of truth that are found in heathen religions—that they are Divine revelation, that heathen teachers were inspired oracles of God. We are not surprised that writers should hold such language who deny the peculiar supernatural origin of Christianity, and in spite of their borrowed Christian terminology mean only that all religions are creations of the human heart, and that all truth is a Divine revelation; but such language is occasionally heard from the lips of Christian scholars, and we can but enquire into its significance. The Biblical doctrine of inspiration is that of Divine, supernatural direction and illumination in the enunciation of truth, and we search in vain for any Scriptural testimony to the proposition that such Divine direction and illumination is given to the founders of heathen systems of religion. Throughout the Bible the heathen are described as wandering in their own vain imaginations. ISAIAH prophesies of the time when God shall destroy “the face of the covering cast over all people, and the vail that is spread over all nations.” PAUL restrains the idolatrous citizens of Lystra from their intended worship of himself and BARNABAS as gods, by urging them to turn from these vanities unto the living God, “Who in time past suffered all nations to walk in their own ways, nevertheless He left not himself without a witness,”—not an internal revelation in the hearts of Sages and religious teachers, but external in nature,—“in that He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.” The prophets and apostles spake as men sent from God, conscious that they were entrusted with a Divine message to their fellow men. Their language was: “Thus saith the LORD,”—“The LORD saith unto me,”—“The LORD spake thus to me,”—“Then the word of the LORD came unto me.” Their testimony was urgent and authoritative, stamped with

* This view is opposed by other scholars of equal candor and erudition. It is urged that in the religions of India, of Persia and of Greece monotheistic ideas do not grow clearer as we ascend the stream of early history, but rather that they are of subsequent growth, the results of philosophical thought.

the assurance that their words were the words of God. But we discover no such lofty consciousness of being the bearers of a Divine message among the founders of heathen systems of philosophy and religion. SOCRATES did indeed feel himself urged by the voice of an accompanying *daemon* to undertake the work of renovating society, and CONFUCIUS regarded himself as appointed of heaven to correct the evils of his times. But such convictions of heathen reformers were dim and intangible as compared with the clear consciousness of prophets and apostles that God was speaking through them to His people. Again there is a unity and progress of doctrine in the Christian Scriptures, culminating in the completed revelation of the kingdom of God among men, while in heathenism there is confusion and retrogression,—men thinking themselves wise only to sink into deeper and darker depths of folly and hopelessness. Above all in Jewish history while on the human side there is a persistent tendency to corruption and apostasy, the Jewish religion is not developed from within, but is imposed from without, and refuses to attach to itself distorted views of duty and of destiny, and in its symmetry of doctrine and perfection of adaptation to the wants of men, testifies with ever clearer emphasis that its origin is Divine; while the mingling of truth and falsehood in heathen religions testifies with equal emphasis that their origin is in the human heart, unilluminated by the sun-light of Divine revelation.

V.—The relations between Christianity and heathenism in the past teach us important lessons with regard to those relations in the present and the future. If Christianity is a new wine that could not be poured into the old bottles of Judaism, much less can it be poured into the broken bottles of heathenism. The early growth of the Christian Church was seriously embarrassed by two forms of heathen thought which strove to blend themselves with the doctrines of Christianity. The first was Gnosticism which cast the teachings of CHRIST into an alembic along with those of PLATO and ZOROASTER, and sought to produce from these heterogeneous elements an elixir of life. The second was Manichaeism, which in a similar manner, mingled a mutilated Christianity with Persian dualism and pantheistic Buddhism. The result of this compromise with heathen speculation so far as it was successful, was the utter loss of the vital truths in the Christian scheme of religion. The doctrines of human guilt and a Divine atonement were buried from sight under false views of the nature of sin, and fanciful conceptions of the person and work of CHRIST. The Christian Church came forth from its long con-

troversy with these subtle forms of error, with the deepened conviction that the truths received from CHRIST and the Apostles were not detached and fragmentary, to be blended at the caprice of men with human speculations, but rather that they were organic and complete in themselves, and adapted to the deepest wants of man. The causes of the degeneracy of the Christian Church in the middle ages can be traced partly to contact with heathenism from without, but chiefly to the development of the spirit of heathenism from within. The growth of a Christian hierarchy, culminating in the extravagant and unchristian pretensions of the Papacy, was in imitation of Roman Imperialism. Unscriptural doctrines concerning purgatory, the worship of saints and angels, works of superelevation, indulgences, transubstantiation, baptismal regeneration, priestly absolution, along with ever-increasing ostentation in the ceremonies of worship, and ever-deepening poverty of spiritual life, mark the sure drift of the Roman church back again into the darkness of heathenism; and only God who had given birth to his church in the beginning could deliver her from the power of paganism through the severe convulsion of the Protestant Reformation. The Christian church is doubtless no longer in danger of corruption from the crude superstitions of heathenism, but there is a not less serious source of danger in the disposition of many western scholars professedly Christian, to degrade Christianity from its supreme place among the religions of the world, and to give to the Son of God only a seat of honor among the illustrious sons of men. The ancient prophet saw in a vision holy water issuing forth from the temple of God, and flowing onward into the desert country, and on the sides of the river sprang up beautiful trees whose leaves did not fade, and whose fruit was not consumed. Thus the river of life that issues forth from the throne of God flows on with an ever-deepening current through the desert of a sin-ruined world, giving beauty and gladness to all along its borders. Christianity is a temple of God, not built with human hands, resting upon inspired prophets and apostles as its foundation, JESUS CHRIST himself being the chief corner stone. We bring to the heathen a *new* religion,—God, new to their thoughts; life, new in its destiny; love, new in its compassion; sin, new in its guilt; holiness, new in its perfection; and redemption, new in its power.

THE OPIUM QUESTION.—A REVIEW.

BY DR. J. DUDGEON.

ARGUMENT has lately been raging round the question of the innocuousness of opium. "Our own authorities," says the *Times* "on *materia medica* are by no means convinced that opium is always and necessarily injurious even in this country. The practice of some hundreds of millions (sic!) of the human race prove opium to be adapted to satisfy some human want. Opium is to the Chinese what beer, spirits, tobacco, tea, coffee, etc., are to others of the human races. In the controversy about the Indian export of opium to China, the inherent and unmitigated perniciousness of the drug has usually been taken for granted. Timidity is not a failing of the non-scientific mind, and it is not surprising that the dogmas held in respect of opium eating in this country are unhesitatingly extended to cover every method of consuming every kind of opium everywhere by all races of men." Dr. Sir GEORGE BIRDWOOD, a presumed scientific authority, formerly a Professor of *Materia Medica* at Bombay and holding an appointment in the India office, comes forward in the columns of the *Times* (December 26, 1881 and January 20, 1882) (and which letters are published as an appendix with note in Mr. BRERETON'S work on *The Truth About Opium*, issued by the publishers to the India office,) as the champion of opium, and proclaims its absolutely harmless character and therefore the absurdity of all this outcry on behalf of poor Chinese. He does not even place it in the same category with tobacco-smoking, which may in itself, if carried to excess, be injurious, particularly to young people under twenty-five, but he means that opium-smoking, of itself, is as harmless as smoking willow bark, or inhaling the smoke of a peat fire, or vapour of boiling water. He goes on to quote his authorities stating, That MEDHURST (China) is the weightiest lay authority against it, and MARSDEN (Sumatra) in its defence. A number of Indian professional authorities are quoted who protest against the indiscriminate condemnation directed by prejudiced or malicious writers against it. The only China professional authority quoted is Dr. AYRES, of Hongkong, who says: "No China resident believes in the terrible frequency of the dull, sodden-witted, debilitated opium-smoker met with in print." He justly places great weight on professional evidence, but nevertheless he fails to quote a single medical man in China, the published views of a score of them since 1838 being quite well-known. It is very remarkable that nearly all the professional evidence collected in India is in favour of opium, and what is recorded

against it applies only to the abuse of the practice. On the other hand almost all the professional evidence presented by the profession in China, where the drug is smoked, is against opium. The lay element generally, in other words the merchant class in both countries, is in favour of the drug. There are some notable lay examples in China to the contrary, and, although unknown to me, doubtless also in India. The missionary and religious and philanthropic element has not been expressed in India with half the force with which it has been proclaimed in China. Although Sir GEORGE has thus thrown himself into the breach and, in my opinion, thus committed a species of professional suicide, it is to be feared that his advocacy of its utter harmlessness may have precipitated the question and expedited the catastrophe which, in the interests of his patrons, he has sought to delay if not altogether avert. The only test he asks is for each person to try it experimentally, and he feels satisfied that the more thoroughly persons test it, the more strongly will they be convinced with him that the smoking of opium is, of itself, a perfectly innocuous indulgence. The evil effects he has witnessed have always been in cases of moral imbeciles who were addicted to other forms of depravity, and the opium pipe, so absolutely harmless, was merely the last straw laid on their inherently enervated and overstrained backs. These are the cases of desperate suffering, resulting apparently from excess in opium-smoking, which unscientific observers hold up *in terrorem* before the British public. He insists on the downright innocency in itself of opium smoking; that there is no more harm in it than smoking the mildest cigarettes and that its narcotic effect can be but infinitesimal, if indeed anything measurable, and therefore he feels bound to publicly express these convictions which can easily be put to the test of experiment at the present moment. The great confusion set up here by such a fallacious test, which has not only led Sir GEORGE himself but the public astray, is easily exposed. In the sense in which the test is to be applied, he is doubtless correct, but the public have taken it up in the sense of the continual addiction to the habit. By what test does he then seek to decide the harmlessness or otherwise of opium smoking? Why the best of all—personal trial. It can be easily done. You will find it quite unlike a poisonous dose of opium, strychnia, arsenic, or corrosive sublimate, or even nicotine taken by the mouth. This is the sure and infallible test of an article being poisonous or not. Apply the same test to a glass of any intoxicant and see whether the absurd denunciations against drink are not absurd. I declare it to be downright innocency. In like manner try a whiff of tobacco and is there any rhyme or reason in the counterblasts,

royal or otherwise, against this narcotic? So with opium. The worst that is experienced is a little nausea and head ache which soon pass off; but does that warrant the indiscriminating agitation which is being manufactured against the Indian revenue on the ground of its falsely-imputed immorality and of the destructive effects of the drug based on the unscientific observations of others? The above is the line of argument pursued for the most part. It is a fallacious test. Opium-smoking is not a deadly poison in the sense in which a tonic dose of the same substance taken into the stomach; but the habit grows by what it feeds on. Let the condition of the smoker be described after a few years of indulgence, stripped of all concomitant vices, and let us have the result. Let it be shown that it is a most fascinating vice—to the Chinese system at least, a people with leisure, and little or nothing to occupy body or mind—that its hold over its victims is more tenacious than drink, and that once the habit is formed and confirmed, it is with difficulty abandoned and then we shall be prepared to discuss the physical, mental and financial injury which it inflicts. Several foreigners have tried the effect of the pipe upon themselves and have published their experiences and they do not materially differ from those advanced by Dr. BIRDWOOD. But this is altogether a false issue. It is not one experiment nor a series of tests thus made, by which the evils of opium are to be demonstrated. We admit that, at first, there is some pleasure, after the initiatory stage of discomfort is passed, just as there is pleasure connected in most cases with smoking a cigar. It looks manly and respectable, makes the smoker appear to be in easy circumstances, it whiles away time that hangs heavily on his hands; it is social; it produces a certain amount of exhilaration of spirits; increases mental and physical energy for a time; it provides something to look at and to be amused with, and takes some little art to do it well. This period is, however, short-lived; after the habit is confirmed, the drug is had recourse to, not for the pleasure or benefit that accrued formerly from it, but to remove the unpleasantness and injury attending the non-gratification of the imperious necessity. Or as COLERIDGE put it "My sole sensuality was *not* to be in pain."

Sir GEORGE limits his sweeping assertion in so far as to say that the experiment must be made under proper precautions against the risk of using imperfectly prepared extract. The position here assumed is in itself so absurd, that it carries its own refutation. No wonder that he was suspected of having private purposes to serve by such an advocacy of the question. The evil does not lie in the quality of the prepared extract

but is inherent in the drug, however prepared. Not even the strongest pro-opium advocate who has ever been in China, we venture to say, could endorse such extreme views. It is perhaps not to be wondered at that the Hongkong solicitor, who has padded his superficial work with such appendices, should have put himself under so distinguished an authority. He also adopts similar views and seeks to support them by strong declamation, but hardly an iota of fact or sound argument. It is useless to try and combat such views by a recital of all the evils of opium-smoking. Suffice it here to say that although alcohol and tobacco have their numerous defenders and users both East and West; among the three or four hundred millions of Chinese, not one can be found to defend the use of opium, whether among the smokers or non-smokers. And this is no blind prejudice or hypocrisy. After twenty years extensive medical practice among them, seeing and questioning thousands of smokers and tens of thousands of non-smokers, I have not yet found one who had a good word to say of it. Foreigners there are, but no Chinese, who seek to defend it. Sir RUTHERFORD ALCOCK, himself now apparently a pro-opium advocate, gave evidence before the E. I. Finance committee that the smokers looked upon themselves as morally criminal, and that his experience bore out the opinion expressed by a former witness that the Chinese universally admit that the effects of opium-smoking are bad. No doubt with opium as with drink there is much profligacy connected with it, the one leads to the other; but it would be a grievous error to suppose that the opium shops serve merely for the old Roman label "*Hic habitat felicitas.*" The great body of the smokers now indulge at home, and although even there it may be resorted to with aphrodisiac motives, still there stands out clear and palpable the enormous evils of addiction to the drug. In neither of Sir GEORGE's letters is there a word about the awful force of the habit formed and the difficulty of breaking it off. It is the strength and imperiousness of this habit that has riveted this form of slavery and produces the evil. One, two, or a dozen whiffs are no test of its innocuousness, but let the drug be taken regularly twice daily for a month or two, until the habit is formed and confirmed, then a different result will be arrived at. During the formation of the habit the result produced will be neutral or favourable. Sir GEORGE makes the wild statement that "opium has been smoked for generations in China, even within the precincts of the Imperial Palace at Peking," but for this sweeping assertion not a particle of proof is adduced. He asserts that the Arabs first carried opium to China in the ninth century and that up to the sixteenth century the Chinese themselves continued to import

it in their junks. Some Arab travellers certainly came to China at that time and the inference follows that they must have carried opium. Here also not a particle of proof is vouchsafed. Upon such slender basis are such statements made. Elsewhere he says, "The wide diffusion throughout the east of the use of opium as distinguished from that of a decoction of poppy heads and of the price of the entire plant, is particularly connected with the spread of Mahommedanism and its temperance ordinance against ardent spirits." This is doubtless correct, but it does not prove his contention in regard to China. The early use in China was confined to the seeds and a gruel formed from them and the capsules. The inspissated juice *i.e.* opium, was entirely unknown in their books before the sixteenth century, and came into general use only in this century. He thinks the practise of opium-smoking was probably introduced from western China into eastern China about 1650, but he nowhere indicates where the habit in western China was derived from, or how long it had there previously existed, or whether the vice was indigenous. These same Arabs to which he refers, moreover, came to Canton, which is on the eastern sea-board, how then did the habit require to be introduced from remote western China? Was the habit then introduced from India? Further on he traces its origin to north-eastern India among the tribes inhabiting the highlands between Assam and the Chinese frontier. He judges of the immemorial practice of opium-smoking by the highly local character of the decoration of the opium pipes, and in a note he remarks that he was struck with the close resemblance between the Chinese pipe and the calumet of the Red Indians, the parent of the various forms of European tobacco pipes. The readers of the *Illustrated London News*, where drawings of the pipes of all nations appeared last year, copied from an exhibition of the same held in London, must also have been somewhat struck with the resemblance here noticed; but mark Sir GEORGE's conclusion—"so that it would seem as if the Chinese pipe was indeed the forefather of all pipes." How and where did the Red Indians borrow their pipe from the Chinese? A writer who reasons in this way knows nothing of the subject. The Chinese opium pipe is of quite recent origin and so also is tobacco-smoking. The latter preceded the former too, a fact of which Sir GEORGE is entirely ignorant. The first opium pipe used was a plain tube of bamboo without any head. It was first smoked with tobacco, and then alone.

Another unfounded statement follows, *viz.*: "That before the East India Company's ships carried their first cargo of opium to Canton, the practice had spread all over the empire." No one

acquainted with his subject or China could have made such an absurd statement. Even now it is not universally smoked. The native growth is but as it were of yesterday, and the Indian drug, according to the Inspector General of Customs, only reaches one-third of 1 p.c. of the population, and the import from India is now one hundred times greater than what it was one hundred years ago when the East India Company began their trade. How then did the thousand chests of that period satisfy the universal craving! The native drug is now supposed by some equal to the Indian import; by others double; and others make the production in one or two of the south-western provinces to be about twice or thrice that of India. How then can Sir GEORGE reconcile these statements with those advanced by him? In one of their first ventures, the E.I. Company had to sell the drug at a ruinously low price—some \$200, instead of three or four times this amount, and even then the article proved unsaleable in the hands of the Chinese and was shipped to the Archipelago. How is this to be accounted for with the universal prevalence of the habit? Moreover opium was brought by various European nations, English among the rest, before the Company began their venture. The futility of the edict of 1796 is referred to shewing that already the people were deeply devoted to the habit. That edict was directed against the foreign import at the southern ports. The native growth and the extension of the habit beyond the two southern sea-board provinces was not then known. Absurd statements follow absurd statements until it becomes a painful task to refute and expose them. To those acquainted with the subject, these statements are their own best refutation, but having an air of fact and authority, they are misleading to the home public. "The determined, obstinate instinct of the Chinese people in its favour paralysed even the despotic endeavours of the Chinese Government to suppress it; and long before we became entangled in the quarrel between the Chinese and their government on the subject, the Financial Board at Peking had advised the recognition of the national habit by the imposition of a tax on opium, on the ground that the increased rigour of the laws enforced against its use since the beginning of the century had only tended to increase the bribes offered to officials for their connivance in it." If we substitute "English or foreign traders" (on account of the profits accruing from it) for "Chinese people" in the first clause, the sentence will read correctly; and the memorial to the Throne, advising the imposition of a tax on opium was made by Heu Naitse (Hsü Nai An in mandarin) Vice President of the Sacrificial court in 1835, only three years before the first opium war. "This judicious (sic?) proposal was however rejected and when victory

crowned their efforts, it served gradually to entice the people away from the use of their native ardent spirits." But if this national and universal habit has been indulged in for generations—even in the Imperial Palace, how is the Chinese crusade in these days against opium to be accounted for? The thing is so absurd on the very face of it as not to need discussion. From an array of facts like these he asserts his belief that opium-smoking is not necessarily injurious to the Chinese and that therefore the Indian opium revenue is not immoral. The harmless opium thus becomes the antidote to the baneful ardent spirits, and opium thus becomes the greatest temperance triumph of any age or country; for Sir GEORGE repeats once and again "that of itself opium-smoking is almost as harmless an indulgence as twiddling the thumbs and other silly-looking methods for concentrating the mind in a momentary nirvana." Entertaining such views it is not surprising that Sir WILFRED LAWSON twitted him with not establishing an opium den in London and inviting the Archbishop of Canterbury to open it. Sir GEORGE's only reply to this thrust is that here two perfectly distinct things—opium-smoking and opium dens—are confounded, and gives us to understand that the habit is only evil from being associated with immorality. The fault of the Chinese Government is stated to be "their failing to distinguish between the accidental concomitants of a debauched life and the antecedent inducement to it. The official ideas of morality are utterly at variance with the universal practice of the people; the Chinese official ideas of morality being founded on an artificial religious system and not in the natural habits of the masses of Chinamen." This is a strange and serious statement which is not borne out by the facts of the case. At present the case looks quite reversed in China—the ideas of morality of the people being in advance of the practice, I will not say theory, of the officials. "But," adds Sir GEORGE, "be that as it may, all I insist upon is the downright innocence, in itself, of opium-smoking and therefore its morality, and our freedom to raise a revenue from it in India."

The habitual eating and drinking of opium and opium-smoking are, according to him, altogether different things. Opium is and has been immemorially used throughout vast regions of the East, its use having been fostered by the religious ban imposed in Asiatic countries on the use of alcohol. Any one knowing the history of the use of opium in the East could not write in this vague manner. Sir GEORGE then proceeds to speak of the innocuousness of the habit among the people of India who indulge in the most alarming excess with impunity. Of the Rajpoots he says, in opposition to Ton, where opium he says is based simply on their inordinate indulgence in it,

"That although they are all from their youth upward, literally saturated with opium, they are one of the finest, most truthful, and bravest people in the world." Are these Rajpoots then quite free from all the other concomitant vices which are said to characterise the Asiatic, and particularly the opium-smoker, that they should be such fine athlete fellows? How different is his description from the official report of Sir CHARLES AITCHESON of the condition of the people addicted to the habit in British Burmah, and the action tending towards the restriction of the opium shops, so lately resolved upon and now being carried out by our Governments. Does opium alters its inherent properties only when consumed by Burmese and Chinese? Of itself is it absolutely harmless in India and of itself absolutely evil in Burmah and China? We know nothing of its usefulness in allaying the pangs of hunger during long religious fasts, although as a stimulant it must of course be useful in such circumstances; nor have we much experience of its preventive character against malarious fevers. The latter point needs further investigation. If it possesses any efficacy in this direction, it may be due to its being a stimulant, the small amount of narcotine which it contains, and upon which its anti-periodic nature is said to depend, being asserted by Dr. THUDICUM to be left behind in the insoluble refuse. In many cases the assertion of addiction to the drug to ward off malaria has been merely a sop to the conscience and to throw off the immorality or blame attaching to it, and so to make it appear as medicinal and necessary. Medical reports in the South, where malarial fevers prevail, hardly I think, bear out its prophylactic character in this respect. In India the eating and drinking of opium seemed so little harmful to BIRDWOOD that he was an advocate of the use of all stimulants in moderation. He accepts, adopts and urges the theory of the universal craving of man for some kind of stimulant. The Chinese have gone on adding to their lists of stimulants; tea, betel nut, wine, spirits, tobacco (almost universally indulged in) and lastly opium, and not one has supplanted the other. They all exist in one and the same individual, so that the argument that as the Englishman has his beer so the Chinese have their opium, falls to the ground. Sir GEORGE holds that opium is used in Asia in a similar way to alcohol in Europe and that considering the natural craving and popular inclination for and the ecclesiastical toleration of it, and its general beneficial effects, and the absence of any resulting evil, there is just as much justification for the habitual use of opium in moderation as for the moderate use of alcohol, and indeed far more. He here forgets that instead of opium having weaned the Chinese from one vice to enslave them to

another, a double tyranny has been established, and yet drunkenness as a vice has never been known in China.

The pleasure derived from an opium pipe is chiefly, according to our author, from the opportunity it affords for abandoning oneself for a few moments (hours and even days?) to idleness with the pretence of occupation and passing smoke in and out of the mucous passages. This then is certainly a sufficiently childish practice according to Sir GEORGE. What did the world do without all this pleasure before the age of tobacco and opium habits of comparatively recent growth? The sucking of chandoo-smokeable extract of opium is no more ethereal enjoyment than blowing soap bubbles. A whiff of the opium pipe will settle this important point. Such a smoker will rise from the couch with no sensation of pleasure but merely headache. Such is the conclusion reached in the first letter.

In the second letter, he inclines to place opium and alcohol in the same category as dietetical corroborants, and "because opium is naturally adapted for the daily use of the Chinese, Englishmen will trouble themselves as little about supplying them with opium as about forcing the purchase of Manchester goods." This is a new phrase, about forcing the purchase of cotton goods. We have never believed even in the forcing of the purchase of opium as if the sale of opium resembled the operation of holding a child's nose in the administration of some nauseous medicine. The Chinese are free to buy and sell opium. It is only forced on the market, and its increased taxation at the port of import refused by a foreign power, notwithstanding China's sovereign right. Sir GEORGE considers the whole weight of trustworthy evidence, which probably is alone trustworthy in such a matter, to be in favour of the use of a contro-stimulant, as opium, by the inhabitants of tropical countries, more particularly by those who live in malarious regions and feed chiefly on a vegetable diet. Alas! for our ancestors! In a note he admits that the Bishop of Manchester rightly took him to task for not quoting the report of the Commissioner in British Burmah, already referred to, as to the evil effects of the use of opium on the Burmese, and his only escape from the dilemma is by admitting the injury caused, but that it is more expedient to leave the monopoly of the opium trade of India in the hands of a beneficent (sic?) Government which stops its sale, as in Burmah, whenever it is found to be doing harm, rather than leave it, like alcohol at home, to almost unrestricted enterprise. Evil or no evil the India revenue from opium must not be touched. Whathas this beneficent Government done to stop the opium trade with China, although the evils have been over and over again pointed out and are patent and in fact *a priori* and from

analogy might be taken for granted. Sir GEORGE takes occasion to twit the supporters of the anti-opium agitation in their advocacy of the abolition of opium in India, while at home they advocate the Gothenburg system in relation to the liquor traffic, which resembles the Indian monopoly of opium. I presume the anti-opiumists or at all events the United Kingdom Alliance would prefer the entire abolition of drink to the Gothenburg system—but as this is at present impossible, they are in favour of such restrictions as are feasible. It is a mistake which is invariably made of supposing our home drink question—of which we reap the advantages in taxation and the disadvantages in crime poverty and misery—and the opium question in China, where India reaps all the advantage and poor China nearly all the misery, to be identical.

Sir GEORGE refers also to the question of opium shortening life and quotes Sir R. CHRISTIAN and Dr. PEREIRA as favourable to the habitual use of opium-eating as producing no evil effects and as shewing no tendency to shortening human life. This point was fought years ago by an Insurance office over the death of the Earl of Mar. Opium-eating and smoking are not inconsistent with a measure of health and even long life; but such cases are the exception. The practice enfeebles the physical powers and exposes to attacks of certain diseases from which recovery is almost if not entirely hopeless, as for example opium dysentery and diarrhoea. The universal Chinese opinion is that it does shorten life and in their illustrations of the opium debauchee, they paint a tiger turning away in disgust from a repast on a smoker's body, thus shewing the physical degeneration that takes place. Sir GEORGE again refers to the use of opium in the case of the Hindoos, who have, for at least 1000 years, adopted an exclusively vegetable diet, unsuited to the human constitution and consequently after weaning, they suffer more or less from immoderate indigestion excepting those of them who moderately indulge in the habitual use of opium. The explanation given is that it delays the progress of digestion and has in fact the effect of artificially prolonging the human intestine and thus promoting the more complete digestion and assimilation of vegetable food. The supposition here is that the human intestines are too short for a purely vegetable diet. Man being by nature both carnivorous and graminivorous, his intestines are of intermediate length between the extremes adapted to an exclusively animal and an exclusively vegetable diet. This explanation hardly tallies with what appears to be nature's arrangement—a vegetable diet in the tropics, an animal diet in the Arctic regions and a mixed diet in the temperate zones. Moreover among

the Chinese, at least, there are numerous other causes at work promoting indigestion, which is the most common of all their ailments, whether opium smokers or not. Chinese opium smokers have hardly any appetite for food and only for dainty knick knacks and at the oddest times. The habit returns in great force after eating, and this is the usual period when the desire is gratified. Warm tea, betel nut, excessive use of tobacco, vegetable diet, the frequent use of a coarse native spirit containing much fusel oil, the lymphatic nature of the Chinese constitution, prevalence of parasites in the intestines, the nature of their cooking, the food receiving neither much nor minute mastication, these and other circumstances lie at the bottom of their dyspeptic symptoms. It is not necessary to have recourse to opium to restrain the peristaltic action of the bowels, as constipation is their normal condition and this too is an important factor in indigestion. Tea is said to have been taken by the Buddhists from Assam, where it is native along with their religion, to China. The tea plant is indigenous to China and grows wild on the mountains of several of the provinces.

He again asserts, as he does so frequently, the immemorial use of opium in the East and thinks possibly that it suggested to the Buddhists their idea of *nirvana*. There is no connection between the nirvana and opium. The former existed previous to the advent of opium into India. Under the influence of opium it may be supposed to resemble nirvana. Consul Giles is quoted as referring to the universal drinking habits of the Chinese before the introduction of opium among them, notwithstanding the use of alcohol is opposed to the cardinal precepts of Buddhism. Now here it is taken for granted that the whole Chinese people are Buddhist, which is very far from being the case, and with those who profess this form of religion and even among the priests themselves Buddhism has very little influence on their moral character. Moreover whatever may have been the quantity of spirits drunk before the introduction of opium, no small quantity is still consumed by this people among whom opium is said to be universally used. And if the Chinese have smoked for generations, when was it they were addicted to drinking spirits, for the introduction of the latter does not go further back than the 13th century when distillation first became known and yet the time immemorial when opium was used must surely have preceded this period. Mr. Giles could make no such mistake. He doubtless, knows more about the time of the introduction of opium into China than his quoter seems to do. Sir George says Dr. Moore confirms his own statement of the Chinese having been

great drinkers of alcohol before they took to opium smoking. But is Dr. Moore an authority on such a subject?

Spirits are largely used by the opium smoker. Sometimes he takes it as a substitute when he is obliged to give up or cannot get the pipe; at other times he takes it to remove the disagreeableness set up by the astringency of the opium, and a certain painful tingling sensation produced in the skin; sometimes he takes it to remove the depression produced after the first or stimulating effect of the narcotic has passed; sometimes his craving cannot be satisfied by opium alone and he has recourse to the spirits; frequently he cannot afford the time to wait for the ordinary effect of the opium and he hastens its effect by drink; the opium astringes, the spirits disperse; in this respect therefore they are antagonistic; sometimes it is taken beforehand to enable the smoker to increase with impunity his ordinary opium dose. A man who drinks requires a larger quantity of opium to satisfy his habit. It is mixed with spirit when swallowed by the suicide to hasten solution, absorption and death. The great body of the people all over the empire among the middle and lower classes take samshoo, a coarse spirit distilled from millet and containing fusel oil, at their morning and evening meals, and the upper classes drink freely of a hot fermented beer like very poor sherry. The smoker who wishes to avoid excess in opium and to ward off its bad effects will eschew drink, but the members of this class are not very numerous. To Coleridge's opium habit a frightful consumption of spirits was added, on his own testimony

We are told, what is certainly new to us, that Chinese converts to Christianity suffer greatly from consumption and that they are not allowed to marry young and therefore fall into those depraved, filthy habits of which consumption is everywhere the inexorable witness and scourge. In regard to opium being the sole alleviation of spitting of blood, I do not differ widely from Sir George. I have found opium stop hæmoptysis and I have also found with the abandonment of the pipe, the return of the old affection. In bronchial and thoracic diseases, the pyrolitic vapour of opium is certainly very beneficial, besides other good therapeutic uses to which it can be put.

Sir George very rightly refers to the diminution of its narcotic power by the various admixtures to which it is exposed in retailing it (and he might have added also in its manufacture, for the Indian Government seem to be great adulterators, presumably to suit the Chinese palate) and in its preparation in the form of smokeable extract. He finally enters into the question of the volatilization of the active principles of opium, which is the pivot upon which turns his assertion of its absolute harmlessness. We shall discuss this

point in a separate paper. What he says of the use of aphrodisiac remedies in the East and the evils consequent upon them I can most fully endorse. He was charged with having a private purpose to serve by the argument he has taken in this controversy but this he fairly rebuts and therefore he deserves credit for his sincerity and desire to arrive at the truth. His public retraction of that part, at least, of his views depending upon his belief in the non-volatilizability of morphia, which is the foundation upon which he has based his novel opinion of the innocuousness of the habit, does him credit. He concludes his two letters where he began with an assertion of its strictly harmless indulgence, the pleasure not being in the opium itself, so much as in the smoking it. Anything else would gradually become just as popular, although it might not incidentally prove so beneficial. It was in this way he tells us "that the Red Indians took to smoking willow bark in place of tobacco which was too costly for them. He has no hope of opium ever being relinquished by any people who have once taken to it." To put it down in China it may be granted that forcible and energetic measures will require to be adopted.

THE POPULATION OF CHINA.

BY REV. A. P. HAPPER, D.D.

IN the number of the *Chinese Recorder* for September-October 1880 I published a short paper on the population of Chinese at this present time. In that paper I expressed the opinion that the population of this empire was not as great as it was commonly stated to be, nor so great as it was fifty years ago. I stated that in my opinion the present population could not be more than three hundred millions; and gave as the reasons for that opinion, that the destruction of life had been so great by the wars connected with the T'ai-p'ing rebellion in fifteen of the provinces; by the Mohammedan rebellions in the South West and North Western Provinces, and the famines in the large and populous provinces of Shantung, Shansi, Chihli, and Shensi and parts of the adjacent provinces that after a careful consideration of the subject this was the largest estimate that could be accepted for the present population. The extra copies of that paper, which were printed in separate sheets were soon exhausted, so that there were no copies to supply the applications for it. Several European authorities have recently corrected their estimates of the population of Chinese. Their present estimates will interest the readers of the *Recorder* who have

not yet seen them. Drs. Behm and Wagner in the recent edition of their well known collection of statistics, "*Die Bevolkerung der Erde*" give the population of China including Corea as 379,500,000, which number is 55,000,000 less than they formerly gave as the population. Petersen's *Meittheolungen*, which is published biennially, has reduced the estimate of the population of China proper from 425 millions to 350 millions, a lessening of 75 millions. It gives the reasons for this reduction in some five pages. It estimates the population of the outlying territories at 21 millions which makes the population of the empire to be 371 millions. These numbers I think can very safely be reduced some 50 millions more and get give the whole number of present population. As helping to confirm my own estimate I have pleasure in republishing a statement of Mr. H. A. Hippisley, Acting Commissioner of Customs. To his Report of the port of Wenchow in Cheh-kiang Province Mr. Hippisley appends some remarks on the population of China. It will be noticed by those who will compare these statements with those made by me in the paper published in September 1880—that Mr. Hippisley gives the very same reasons for the diminution of the population that I have given. But he estimates the destruction of life by the rebellions and famines to have been greater than I estimated it. The report of the results of a census of the Cheh-kiang Province in 1879 appears to bear out the estimate of Mr. Hippisley. But it appears to me that this reported census gives just grounds for regarding its results as unreliable. It was taken in 1879, fifteen years after peace and quiet had been restored in the province. Of course during this time all the inhabitants that had been scattered into the adjoining provinces by the incursion of the insurgents had returned to their former homes, some settlers had come in from adjoining provinces to occupy the vacant lands, and with the return of quiet and order the natural increase of population would be noticed in that time. If then at the end of fifteen years there was still a decrease of the population from what it was previously, to the extent of 60 per cent, as stated in this census, what must it have been when the insurgents withdrew from that Province?

From the sources which I have indicated there must have been a large accession to the population in fifteen years of peace and prosperity. It is quite incredible that the population should have diminished so much that after such an increase there was still only 40 per cent of the former population. Besides in 1879 it was reported from the same Provincial authorities that taxes were paid

on 7/10 of the former quantity of titled lands. The two statements do not appear congruous. For it is not probable that 4/10 of the same population would pay taxes on 7/10 of the same quantity of land. The quantity of land paying taxes would be easier to get at than the population. I consider Mr. Hippisley's estimate of the population of Cheh-kiang province a more probable estimate than the number given by the reported census. It will be noticed that as Mr. Hippisley estimates the whole population of China at 250 million while the two German authorities both place it above 359 millions, there is a difference of more than 100 millions in their estimates. It shows at once that the data which we have for arriving at a knowledge of the population of China are very unreliable, when such a wide discrepancy exists in the results arrived at. It also appears that the estimate of 300 millions, which I have given as the most probable is about half way between the others. I am sure that the data which I presented in my former paper on this subject, would justify placing the number of the population of China rather below than above 300 millions. I am therefore more inclined to agree with Mr. Hippisley rather than with the German statisticians. I think that perhaps the number 280 millions would more nearly express the number of the population than any number which has hitherto been published. For in forming the estimate of the number of people which had perished in the various rebellions and famines, I accepted the *lowest* estimate that could be accepted in consistency with the facts then presented. The number which perished in these several calamitous visitations might very easily be counted as 20 millions more than I estimated it to be, and that would have made the population to be 280 millions. But I must present my readers with the statements of Mr. Hippisley. He writes thus; Mr. Rhys Davids, in his work on "Buddhism," states on the authority of Schopenhauer ("Parerga et Paralipomena") that, "according to the *Moniteur de la Flotte*, May, 1857, the allied armies found, on taking Nanking, 1842, returns which gave the population of China at 396,000,000, and that the *Post Zeitung* of 1858 contains a report from the Russian Mission at Peking giving the numbers, on authority of state papers, at 414,687,000." I have not seen Schopenhauer's work and know not, therefore, whether detailed statistics for each province are given in these returns. The latest census of which I am aware containing this information is that of 1812, which gives the population as 362,447,183 souls. The areas of the several provinces are given by Dr. Williams in his "Middle Kingdom," but there is reason to think his estimate is, in some cases at least, an excessive

one, for Baron von Richthofen computes the area of the Cheh-kiang province at 36,000 square miles, while Dr. Williams gives it as 39,150 square miles. Accepting, however, Dr. Williams's statement, the population returned in the census of 1812 for the provinces of Kiang-su, Gan-hwuy, and Cheh-kiang would give an average to the square mile in them of 850,705 and 671 respectively. In Belgium, the most densely-populated country in Europe, the present average is 469; and in Oudh, the most densely-populated portion of India, the average is, according to the census of 1881, but 476. It seems almost incredible that any portion of CHINA could at any time have possessed a population 50 to 75 per cent denser than these countries. But, however that may be, I have long been of opinion that the present population of CHINA falls far short of the number given by the census of 1812. In the Taip'ing rebellion, which was characterised by ruthless destruction and slaughter, sixteen provinces were desolated. It was followed by the Nienfei and Mussulman rebellions, and by the terrible famine of 1876-78. In these successive calamities vast tracts of country were depopulated, and as is evidenced by the memorials regarding the grain tribute published in the *Peking Gazette*, no small portion of them remains to this day unreclaimed. For these reasons I have considered that the population of China at the present day does not exceed 250,000,000. This estimate has, I am aware, been generally considered too small. It was, therefore with no slight interest that I read in the *Peking Gazette* of the 17th March, 1880, a postscript memorial from the Governor of this province reporting the result of a general census held in the autumn of the fifth year of the present reign (1879). The population of Cheh-kiang, which I had estimated as slightly over 15,000,000, is given according to this census as 11,541,054. This census of 1812 having stated the then population as 26,256,784, the present returns show a reduction of 14,700,000 souls, or nearly 60 per cent, and an average to the square mile of 295, instead of 671.

Through the courtesy of the Taotai, I am able to give particulars of the population of this prefecture. The returns forwarded from Ping-yang Hsien are less detailed than those from some of the other districts, and those from Tai-shun Hsien give only the number of habitations, omitting the number of inhabitants. But to have obtained further particulars might have delayed the despatch of this report beyond the date fixed by you, and I have calculated the population of the last-named district by estimating five persons to each habitation, a number slightly below the average of the other

districts. The area of this prefecture is about 3,380 geographical square miles, or 4,500 statute square miles. The average population would therefore seem to be about 409 to the square mile in this prefecture, and thus largely in excess of the general average of the province. The adjoining prefecture of Ch'u-chau, to the west, is, however, nearly twice as large as this prefecture, with a population of probably scarcely more than half the above number. The average of the two prefectures would thus be considerably below that of the whole province.—*The Shanghai Courier*.

As the extra copies of my former paper on this subject were long ago exhausted and none are on hand to meet the application for copies, in order to give completeness to this paper I reprint a few pages of that article in this connection for the facts referred to therein.

“We are glad to put this opinion of Dr. Williams’ on record on our pages, for we agree in opinion of the reliability of the census of 1812; and consider the statement that the population of China in 1812 was 363,000,000 quite credible. But we think that Dr. Williams has *underestimated* the destruction which has happened to the population, during the last forty years, from wars, famines and pestilences, when he expresses the opinion that the population is still 340,000,000.

We will proceed to examine those sad items in the history of this country in order to arrive at some opinion as to the diminution of the population. Dr. Williams estimates the loss of life during the Taiping rebellion at *twenty millions*. This is a very great number of human lives to be lost in a rebellion. But great as the number is in itself, we think the number is too few by one half; and that the loss of life during these eighteen years of war was at least *forty millions*. Dr. Williams notices the fact that *fifteen* out of the eighteen provinces had been reached by the insurgents and were more or less ravaged by them. All who know the history of that rebellion, at the time, will remember the terrible slaughter inflicted on the cities and populous towns of Wuchang, Hanyang, Hankow, Kiukiang, Wuhu and Nanking; on their way down the Yangtsze river till they took Nanking; also the destructive and bloody raids, which they made frequently into the provinces of Honan, Shantung, Chihli, Shansi, Shensi and Szechuen. But their most terrible visitations were in Kwangsi, where it originated and where for four years it gathered and organized its forces at the expense of the lives and property of many of the inhabitants of that province; and in the four provinces of Kiangsu, Chehkiang, Kiangsi and Nganhwui. These four provinces are all in

the vicinity of Nanking which the insurgents made their head-quarters for *some eleven years*; and these rich and populous provinces were the forage ground from which nearly all their supplies of men, and means, and food were gathered. These provinces have all been visited and travelled over in various directions by missionaries and others since quiet was restored. And though we have not any reliable census to show with certainty the full loss of population during the eleven years of merciless execution and murder, yet, we have various facts which will enable us to form some approximate-estimate thereof. Some of those who travelled over Chehkiang province, soon after it was recovered by the Imperial government, estimated the loss of population at one-half. After these sixteen years of quiet and the resumption of peaceful pursuits, in the beginning of this year one of the provincial officers of the province stated that $\frac{3}{10}$ of the *arable land* still paid no taxes. Every one who has passed along the canal from Hangchow to Soochow and thence either to Chinkiang, or Nanking, has noticed the large districts of very good land that is still uncultivated. It is noticeable in the large cities and towns and villages within this same region, how much of these places remain unbuilt. Those who have frequently travelled through Nganhwui, both north and south of the river, have written of the extensive desolation that prevails—whole cities yet in ruins—and towns and villages depopulated, and whole districts uncultivated. Some have estimated that one half the population in Nganhwui had perished. This opinion was further supported by the fact that many of the present inhabitants have come in from the adjacent provinces since quiet was restored. Less has been written of the condition of Kiangsi since the restoration of order than of the other provinces adjoining Nanking. But as it was equally open to the marauding excursions of the insurgents, we may suppose that it suffered nearly to the same degree. Those who have, within the last few years, passed through Kwangsi state that large tracts of the country are still desolate, and that cities and towns are still in ruins. During a part of the time the insurgent chief was in Kwangsi it was a war of extermination. If the chief had been taken he and his followers would have been massacred, hence the war was very destructive of life. The aggregate population of these five provinces, before the outbreak of the insurrection, according to the census of 1812, as given by Dr. Williams in "The Middle Kingdom," was 128,629,276. If we estimate the loss of life in these five provinces, during this long continuous butchery of the peaceful inhabitants by the insurgents, at $\frac{4}{10}$ of the population it will make the number thus perishing to

have been 51,451,080. If we fix on 3/10 as the probable proportion that perished, (and no one who will consider all the facts in the case will consider 3/10 as a high estimate of those who perished) it will make the numbers to have been 38,588,771. If to this last number, we add the lowest possible estimate for the numbers that perished in the other fifteen provinces, that suffered from the incursions of the insurgent forces, it will make the numbers that were destroyed by the Tai-p'ing rebellion to have been over 40,000,000.

But besides this rebellion which caused the destruction of population, there have been other causes, within the last thirty years, that Dr. Williams does not refer to. The most destructive have been the Mohammedan rebellions in the South-west and North-west and the recent famine in the North-east. Those travellers who have passed through the provinces of Yunnan and Kwei-chow within the last few years all write of the depopulated state of the country. A gentleman, who is in the employ of the Chinese Government and who has *resided* in Kwei-chow province for several years, said to the writer, in answer to inquiries on this point, that in some places 4/10 of the population had disappeared, in some places 6/10 were gone. The statements made by other writers as to the exterminating character of the war to subdue of this Mohammedan rebellion would lead us to expect to hear of such destruction of the population. The French Consul-General M. Theirsant, in his book in "*Le Mahometisme en Chine*" as quoted in the *Edinburgh Review*, for April 1880, says "The most deplorable conflict between the Muslims and their neighbors in Yunnan was that which begun in a quarrel between some miners in 1855, and only ended in 1874, in well-nigh the extermination of the Muslim population of the province." The same article at p. 374, quotes another writer, describing the terrible nature of the war as stating, "that Seventy-seven towns were taken by assault, and forty of them absolutely destroyed, whilst the villages and hamlets burnt and pillaged defy calculation." We have no detailed statements as to the extent of the depopulation of the country in Kansuh province, by European travellers. But the population of these three provinces, before the rebellions in them, according to the census of 1812, aggregated 25,932,644. The war in Yunnan continued nineteen years, in Kansuh for a shorter period. It will be a low estimate to suppose that 8,000,000 of the population perished during these destructive war, in those three provinces of the empire.

The other terrible calamity, which has in recent years come upon China, attended with great destruction of life, is the recent famine in the five adjacent provinces of Chihli, Shantung, Shansi, Shensi and Honan. The aggregate population of these five provinces according to the census of 1812 was 104,803,416. The famine did not extend over all the provinces, but from the statements of those who engaged in the relief work the calamity must have involved nearly *one-half* of the whole population. The Committee at Shanghai gave as an estimate, that the loss of life from famine and the attending diseases was 13,000,000. This is probably an *under-estimate*. It has been stated that the Chinese officers reported the loss of population as 20,000,000. But taking the estimates, as given above, of the loss of population by those appalling calamities; viz: the Taiping rebellion at 40,000,000; in the three provinces of the S.W. and N.W. at 8,000,000; and by the famine in the five N.E. provinces at 13,000,000 and it makes an aggregate number of 61,000,000.

Besides these great calamities resulting in such a fearful loss of life, there have been other causes which lessen, the general tendency to the recuperation of the population. Some of these are as follow:— The continued stream of emigration of young and able-bodied men to all the countries of the Eastern archipelago, to Siam, to Australia and to the United States of America. There have been some limited regions of China that have suffered from floods and the dear prices for food. The first war with England from 1839-42 was attended with very considerable loss of life, at some points; and the local rebellions which occurred in the Canton and Fukien provinces, in 1854-5, soon after the fall of Nanking, were only suppressed after a considerable loss of life. All will recall the number of executions at Canton city by the then Governor-General Yeh. But the most wide spread cause, which has prevented recuperation of the number of the population, is the use of opium by such a large number of the adult males. The habitual use of opium, as is known to all, has spread rapidly among the middle classes during the last forty years.

After considering these causes which affect the population of China, we think that most of our readers will agree with us in the opinion, that taking the census of 1812 as a ground of estimate, 300,000,000 is a probable estimate for the *present population* of the empire of China. If we accept the number which is given by Dr. Peterson's Mitthellunger as the probable population of the globe,

viz: 1,429,145,000 to be correct, then China contains a little more than *one fifth* of the population of the globe."

It will be evident to all my readers when they examine the details of the sad calamities affecting the population of China that if we increase the estimated number of those who perished during the T'ai-p'ing rebellion by 10 millions, making the estimated number to be 50 millions instead of 40 millions it will be fully justified by the facts presented. So if we add 6 millions to the number as formerly given of those who perished in the Mohammedan rebellions in the South West and North West provinces, and again add 4 millions to the number formerly given as the number perishing through the famines in the populous provinces of Chihli, Shantung, Shansi, Shensi and Honan the estimates as thus increased will be sustained by the facts above presented. These several items make an aggregate of 20 millions. In my former paper as will be seen from the quotation above given I presented 61 millions as the lowest estimate of the numbers of lives that were destroyed and that this number subtracted from the number given in the census of 1812 made the present population to be in round numbers 300 millions. If now we estimate the loss of life by these various calamities to have been 20 millions more than the estimate then given, it will make the number to have been 81 millions. This number taken from the number as given in the census of 1812 will leave the population at 280,000,000. If any are inclined to accept Mr. Hippisley's estimate of 250 millions I consider it to be much better supported than the higher estimate of 350 millions. I present the facts and leave my readers to form their own opinion. It is worth noticing in this connection that the recent census in India gives the population of that populous country to be 250 millions. The population of India is therefore very nearly equal to that of China—according to these latter estimates—But if the rapid increase of the growth and consumption of opium in China cannot be arrested, there is reason to believe that the population of India, under the beneficent rule of the British government will soon exceed that of China and China will then cease to be, what it has so long been, the most populous country on the globe.

NOTES ON THE HISTORY OF SUCHOW.

BY REV. A. P. PARKER.

V.

THE KINGDOM OF WU 吳國.

THE "Kingdom of Wu" was the name of the state of which Suchow was the capital, when the city was founded. It embraced all of that part of the present province of Kiangsu, south of the Yang Tz river, and a part of Chehkiang and Anhwei provinces. And while it has not for many centuries been an independent state, the name Wu still clings to the country, and Suchow and the region around is quite commonly called "the Country of Wu," [吳地 or 吳]. Its history embraces the period from about B.C. 1260 to 475. But little, however, of importance is recorded of its history during the greater part of these 800 years. From the time of Yü the Great to B.C. 1260, the country of Wu was included in the district of Yangchow, and was inhabited by barbarians. These barbarians were wholly uncivilised—living on the natural products of the land, tattooing their bodies, and knowing nothing of letters. Where they originally came from there are no means of knowing.

The kingdom of Wu was founded by the descendants of Tan Fu 檀父, the progenitor of Wu Wang 武王 the founder of the Cheu dynasty. Tan Fu had three sons, the youngest of whom Ki Lih 季歷, was regarded by his father as the most worthy to be made his successor to the government of the principality of Cheu.

The two oldest sons, T'ai Peh and Ch'ung Yung, on learning their father's purpose concerning the succession, determined to avoid any possibility of trouble, by leaving the country so as to allow the youngest brother to succeed to the dominion without opposition. Hence, on one occasion, when the "Old Duke" (古公) was sick and the two brothers went to the hills to hunt some medicinal herbs for their father, they availed themselves of the opportunity to steal away unawares, and taking their journey to the southward, they travelled a distance of several hundred *li* to a region south of the Yang Tz river, called King Man 荊蠻 and there settled, somewhere in the region of the present city of Chang Cheu.

The influence of their example on the natives seems to have been very salutary. In a few years many of them learned of the two brothers some of the arts of civilized life,—agriculture, house-building, making clothes, &c. &c.—and subsequently the inhabitants of quite a large region of country, including more than 1000 families, agreed to make T'ai Peh their ruler, and the kingdom or principality thus founded was called Keu Wu 句吳, a name which was probably

derived from sounds in the aboriginal tongue. T'ai Peh made his capital at a place called Mei Li 梅里, which, though it was never a walled city, was strongly fortified. The ruins of this fortification were still to be seen, it is said, at the time the History was written, 60 years ago. T'ai Peh ruled with such justice and probity that his sway over his adopted country soon became firmly established.

When Tan Fu came to die, he expressed a wish that T'ai Peh might still become his successor, notwithstanding his former purpose to leave the kingdom to Ki Lih. He had long mourned over the loss of his two sons, and promised the kingdom to T'ai Peh if he would return to his father's house. Accordingly when T'ai Peh learned of his father's death, and returned home to assist in the performance of the funeral rites, Ki Lih offered him the kingdom, but he would not accept it. The offer was twice repeated, and as often rejected. Hence it is said that "T'ai Peh thrice declined the kingdom" 泰伯以天下三讓. His magnanimity in thus relinquishing his rights in favor of his youngest brother, is regarded by the Chinese as worthy of very high praise.

He ruled the kingdom of Wu some 49 years and at his death was succeeded by his brother Ch'ung Yung. The son of the latter succeeded him at his death. Thus the government was handed down from father to son for 19 successive generations till it reached Sheu Mung 壽夢. He had four sons, of whom he regarded the youngest, Ki Chah, 季札, as the best qualified to succeed to the rule of the state. But Ki Chah refused to acquiesce in his father's plans, and the succession therefore devolved on the oldest son, who, on his death, was succeeded by the second son. He ruled only a short time, and dying, was succeeded by the third son. Strange to say the third son only lived a few years after his accession to the kingdom, and on his death, it was the general desire that Ki Chah should succeed him. Ki Chah had by this time reached a good old age having outlived his three elder brothers, and by his faithfulness in the official positions that he had held during the three successive reigns, had confirmed the good judgment of his father as to his fitness to rule the kingdom. But he cared not for kingly power and glory, and to avoid further importunity, he left the court and, retiring to a secluded spot, spent his time in the quiet of agricultural pursuits. On this account he has a place in the History among the noted sages, 名賢, that the country of Wu has produced.

On Ki Chah's positive refusal to be king, Wang Liao, 王僚, the son of Yü Chai, 餘祭, Sheu Mung's third son was made king, about B.C. 535. Up to this date very little is recorded of the progress of

the country of Wu in the arts of civilized life. T'ai Peh seems to have built up a considerable town called Mei Li, and to have fortified it with a mud wall. Sheu Mung is also said to have founded the city of Kwên-shan 崑山, although there was no brick wall built around it till the time of the Sung dynasty. There is no record of the productions and manufactures of the country, nor of the number of its inhabitants. The absence of such records is attributed to the "Burning of the Books" by T'sin Sz Hwang Ti, the first emperor of the T'sin, by whose order all the books in the empire of every description were destroyed. Only the "Book of Changes" was spared and a few other books including some of the Classics were successfully hidden and escaped destruction. This calamity fell upon the literature of the country A.D. 212. Hence it is said that the records of the Kingdom of Wu were destroyed at that time, and its early history is therefore enveloped in some obscurity.

To return from this digression. Wang Liao had a dangerous and resolute rival in the person of Kung Tz Kwang, 公子光, his cousin. This cousin was the son of Sheu Mung's first son, Chu Fan, 諸樊, and considered that as his uncle Ki Chah had refused the throne, the succession rightly belonged to him as the eldest son. Hence, when Wang Liao was made king, Kung Tz Kwang resolved on his destruction. He was enabled to accomplish his purpose thirteen years after Wang Liao's accession, by the assistance of Wu Tz-sü, 伍子胥, son of Wu Shieh, 伍奢, Prime minister of the state of T'su. Wu Shieh together with his elder son Wu Shang, 伍尚, were put to death at the instigation of a rival statesman, and Tz-sü, took to flight to save his life. The eldest son of the king of T'su also fled with him, and the two found refuge at the court of C'hen 陳. Subsequently the son of the king of T'su was found engaged in a plot to seize the government of Ch'en, and had to flee again for his life. Tz-sü, though having no part in this plot, was suspected by the king of Ch'en, and had to flee also. This time he came to the court of Wu and offered his services to Wang Liao. The latter was at first inclined to accept him, but was dissuaded from doing so by Kung Tz Kwang, who represented to him that as Tz-sü had been twice accused of treachery and had fled for his life, he could not be a trustworthy servant of the king of Wu. Kung Tz Kwang's real purpose was to secure the services of Wu Tz-sü for himself. He saw in Tz-sü a man of unusual ability, and he determined, if possible, to secure his assistance in carrying out his plan of wresting the throne from Wang Liao. Wang Liao listened to the advice of his treacherous cousin, and thus unwittingly hastened his own downfall.

On Liao's refusal to employ Tz-sü, the latter was secretly taken into the service of Kung Tz Kwang who, by reason of his near relationship to the king, occupied a commanding position at the court of Wu. In order to cover up his schemes, Kung Tz Kwang caused Tz-sü to retire from the court to some secluded place where he could better assist in perfecting a plan to put down Wang Liao and secure the throne to Kung Tz Kwang. Tz-sü was not long in devising a plan and securing a man to execute it. Wang Liao was very fond of broiled fish, and Wu Tz-sü's plan was to take advantage of this fact to compass his destruction. In his rambles through the country he found a man of great strength and courage named Chan Chu 專諸, whom he took into his employ, and sent him to the shores of the Great Lake to study the art of broiling fish according to Wang Liao's favorite method. After three year's practice he was introduced to Wang Liao and employed by him, and the latter soon became so pleased with him that he would eat no fish except such as had been prepared by Chan Chu.

Having succeeded so far in his plot, Kung Tz Kwang determined to bring matters to a crisis. He accordingly invited Wang Liao to a feast, the principal article of which was to be broiled fish prepared by Chan Chu. Liao came to the house of Kung Tz Kwang on the day appointed, well protected by his own trusty body-guard, having had his suspicions aroused as to the sincerity of his cousin in inviting him to this feast. Meantime Kung Tz Kwang had placed a company of his minions in ambush in an adjoining room, and ordered Chan Chu to hide a short sword of a peculiar make in one of the broiled fish that he was to bring in for the king's feast. On arriving, Liao took his place at the feast, with his body-guard drawn up in order on either side. Chan Chu, while in the act of setting the dish of broiled fish before the king, opened it and seizing the knife concealed therein, stabbed the king. Wang Liao's body-guard immediately fell upon Chan Chu and struck him down. But rising with one tremendous effort, he again struck his sword into the body of Wang Liao who immediately fell dead. Liao's soldiers made short work with Chan Chu, but they were soon overpowered and nearly all massacred by Kung Tz Kwang's followers who had been placed in ambush for the occasion.

On the death of Wang Liao, Kung Tz Kwang proclaimed himself king of Wu with the title of Hoh-Lü 闔閭. This is the famous Hoh Lü that founded the city of Suchow.

(To be continued.)

**WHAT SHALL BE DONE WITH CONVERTS WHO HAVE
MORE THAN ONE WIFE?**

IT is a long time since anything has appeared in the *Chinese Recorder* in regard to what shall be done with those in China who happen to have two or more wives, where they give evidence of having been converted by the Spirit of God and apply to be received into the Christian Church. I fancy that the number of such applicants will be more numerous each successive year. A greater number has come under my own observation the last year than any previous one. The practice of different missionaries in regard to them is still different. While some receive them allowing them to continue in the relation which had been formed before hearing the gospel, others require them to put away all but one before admitting them into the church. One who pursues the latter plan has given a statement of his experience which is well worth putting on record. I have met with it as referred to in an American newspaper. I send it to the *Recorder* for republication with some remarks on the subject.

“Among the difficult questions which missionaries in pagan lands are compelled to consider, none is more perplexing than that of polygamy. The rule of most Societies is that a man, before he can be admitted to membership, must put away all his wives but one; and such evils are involved in this act, that often natives of strong moral feelings will revolt from it. Dr. Ashmore of the Swatow (China) Baptist mission is fortunate in that only one such case has fallen to his lot in his long missionary service; but it is a very striking one, as he tells it in *The Baptist Missionary Magazine*. A applicant had two wives, and was told that he must put one of them away. Which one? The one he married last. But the first wife had no children, while the second had several. Was the mother to be separated from her children? Hear what the discarded wife said to the missionary:—

“But, teacher, he is my husband, and I am his wife. You say that he ought not to have taken me; but he did take me before he knew your new religion. He is the father of my children. I have a right to look to him for companionship and for protection. You make my children illegitimate. You should not do that; you have no right to injure my children that way. You have no right to put me in the position of a disreputable woman, for he lawfully married me according to the usage of China. I had a husband; now I have no husband. I had a home, now I have no home. If I go and

marry another man, I shall break the law. I had one to whom I could go as the father of my children; now I can go to my children's father no longer, nor may I dare to speak to him."

"We do not wonder that this made Dr. Ashmore feel like studying anew the New Testament teaching on the subject. When a man marries a second wife after he becomes a church member, the course of the missionary is plain. But where Christianity finds a man living according to the custom of the country and the sanction of its laws, with two or more wives, cannot he be accepted under protest rather than do irremediable injustice and injury to the innocent?"

This is the most heart-rending appeal I ever read. It is very similar to one published some time ago from a woman in South Africa who had suffered from the same experience, but much more affecting. I hope Dr. Ashmore's studying anew the New Testament teaching on the subject, may lead to the adoption of a different course. Under similar circumstances I am free to say that after a long study of the subject and the reading of every thing I could find in relation to this perplexing subject I would not have inflicted such a trial upon that poor woman as to deprive her of her husband, her home and her children in the name of the merciful Redeemer whose gospel is best portrayed by his own words "come unto me all ye that labor and are heavy laden and I will give you rest."

It is known to all who have studied the subject that we have no explicit teaching in the S.S. either from our Lord or his Apostles, in regard to this point. So we have to be guided in regard thereto by general considerations and by inferences. Some persons who are not much acquainted with the history of missions suppose that it is not a matter that needs much consideration to decide. They have all their lives been accustomed to consider polygamy as a great sin. No one who has more than one wife can possibly be the member of a church in Christian lands. Any one found guilty of bigamy there is condemned to the penitentiary as a felon. The polygamy of the Mormons has justly been held up as the monster evil of their wicked system. The natural feeling, therefore, of many by reason of these influences is, can any person think of receiving one in a heathen land who has more than one wife to the church with out requiring him to put these wives away? These persons forget the common adage, that "circumstances alter cases." Let us consider for a moment that Abraham was in the very same circumstances as this man was of whom Dr. Ashmore writes. Abraham, having no child, took Hagar to be his concubine at the wish of his wife Sarah, as this man did at the

prompting, very probably, of his wife who had no child. Who was Abraham? Is he not the Father of the faithful, the man whom God had selected to be the commencement of his chosen seed? Though polygamy is now forbidden both by the law of the Church and of the State in Christian lands, it was not forbidden by the law of God as given by Moses, nor by human laws among Eastern nations. Up to the time of Christ it was tolerated by the law of God among the Jews; and much more was it tolerated among the Gentiles. It was not therefore sinful in itself in Abraham to have a concubine. For that which is tolerated of God is not sinful in his sight. As polygamy thus existed in the time of Abraham, we suppose that it also existed among other Eastern people; and that it existed among them, as it did with Abraham, by the toleration of God. Hence the present practise of polygamy among the eastern nations has come down from the days of Abraham. The monogamy which now prevails in Christian lands comes from the teachings of our Lord. All those who know his teachings are under the highest obligation to follow them, and to obey the laws of the land in which they live. But this man, of whom Dr. Ashmore writes, when he took the second wife was living under the law as made known at the time of Abraham and which had come down in China by tradition to this time. As he had not heard of the law of marriage as given by our Lord, for it had not yet been made known to him, he violated no known law when he took the concubine, any more than Abraham did when he took Hagar. "For where there is no law there is no transgression." How did God do with Abraham when he took Hagar to be his concubine at the request of Sarah? Did he refuse to number him among his chosen people? No, not at all. He allowed him to suffer the *natural* evils which follow such marriages; but Abraham and the son of that concubine received the rite of circumcision on the same day, which was the seal of the covenant with God's chosen people. Abraham was not required by God to send away Hagar, and when she fled from what she regarded the harsh rule of Sarah, God sent her back to her mistress and also to her master. There was her home. There was the father of her child and there she was in duty bound to stay. By many, Christian baptism is considered to have come in the Christian church in the place of circumcision under the Old Testament. It would appear, then, to require a very clear and explicit command on the subject to justify any missionary saying to a man, who is in the very same circumstances that Abraham was in when he had Hagar as his concubine; who gives evidence of having received the renewing of the Holy Ghost and who applies to be received into the number of the chosen

people; you must send away the mother of your children; you must turn her out of her home; you must make her children illegitimate; you must make the woman who has been your wife a disreputable woman before I can baptize you. I unhesitatingly say our Lord has given no command that requires a missionary to say thus to a man in these circumstances. Is not the fact that the Holy Spirit has converted him the evidence that he is one of God's chosen ones? And can it be that one who is accepted of God, can not be received into His visible church?

But it is answered that Christ, by the law of marriage which declares it to be between *one* man and *one* woman, forbids a man having more wives than one. We admit it; but the rule does not apply to these cases. If any one who has known the law violates it and takes a second wife while the first is still living, though it may be still the usage of the people around him, we cut him off from the church. But when one who was living under the law as it existed at the time of Abraham and as it was tolerated by God in the Jewish church, and who had, in accordance with that toleration, married a second wife, and has lived with her and has children, and then comes to the knowledge of the Gospel and accepts Jesus as his Saviour, I hold that he may be received into the church as he was when the Gospel came him, with out putting away his wives, he promising obedience to the law of Christ and that he will not marry any other woman till all that he now may have shall be separated from him by death.

While it is true that there is no passage in the New Testament that gives explicit instruction on this point, yet there are some passages that help us to see what is right—and proper to be done in relation to it. The Apostle Paul gives it as the law of the kingdom that "marriage is honorable in all" and that all Christians, whether men or women, may marry if they wish to—"but only in the Lord." Does this law of the kingdom render void the marriage relation which has already been contracted with unbelievers, when one of the parties becomes a Christian? By no means. The Apostle says expressly "If any brother hath a wife that believeth not, and she be pleased to dwell with him *let him not put her away*. And the woman which hath a husband that believeth not, and if he be pleased to dwell with her let her not leave him." I Cor. vii: 12, 13. Here is Apostolic direction in a case where conversion to Christ brings the member into contrariety with the law of the kingdom of Christ. There are two laws in regard to marriage, one is that a church member may "only marry in the Lord." The other is that marriage is only between one man and one woman. In the one case

the Apostle teaches us that where a man or woman, who is already married according to the usage of the country in which he lives, is converted and becomes a Christian and his companion remains unconverted—the law which requires a Christian “only to marry in the Lord” does not set aside that marriage contracted before he was converted; he is not required to put her away. I have shown above that in these Eastern lands, where polygamy has existed from the earliest ages, in accordance with the usage which prevailed at the time of Abraham and with the toleration given to it by God among the Jews, the taking of a concubine is not a violation of the law which our Lord has established for his church. Is it not a fair and legitimate induction that, if the law of the kingdom requiring a Christian “to marry only in the Lord” does not require a converted man to send away the wife that believes not, neither does our Lord’s, Law of marriage as existing “between one man and one woman” require a man, who, in the days of his heathenism had married a concubine, to put her away before he can be received into the Christian church and be baptized? But there are two passages in the New Testament which I think make known to us what was the usage of the Apostles in this matter. One is the passage in I Tim. III: 2 in which Paul gives his directions for the choice of ministers for ordination. “A bishop then must be blameless, the husband of one wife,” and again v. 12 “Let the deacons be the husbands of one wife.” The most obvious meaning of these passages is this—that persons with more than one wife might be admitted to the membership of the church, but they could not be set apart as officers in the church. On this interpretation of the passages there is, of course, the Apostles example in the matter, and that should settle the question. But all who have studied the question know that these passages have three explanations. One of these is advocated principally by the Roman Catholic commentators, which is that a Bishop or Deacon should only be married once; that if his wife dies he may not marry a second time. The Roman church has narrowed this supposed direction of St. Paul to mean that the clergy should not marry *at all*. The rule that if the wife of a Bishop or Deacon die he may not marry again is so contrary to all the teaching of the Apostle in regard to marriage that it is accepted only by a few Protestant commentators. II. Some hold that it may have been directed against the common practice of *divorce*, and that it was designed to exclude from the offices of the church those who had put away their wives without a justifiable cause and taken another. It may include these also, but this explanation would imply that such persons were received into the membership of the church, and that they could not be set apart

as officers in the church. This class of persons would be as clearly excluded from the membership of the church by our Lord's law of marriage, as those who had a plurality of wives, for it was in reference to persons who had loosely divorced their wives that our Lord declared the law of marriage. If, then, according to this interpretation this class of persons were admitted to membership in the church, then also might polygamists be admitted. But thirdly, most Protestant writers understand this passage to mean that Bishops and Deacons could not have more than one wife *at the same time*. Among commentators who hold this view we may refer to Whitly, J. Wesley, Scott, Macknight, Calvin, Peter Martyr and Barnes.

Whitly, in explaining the passage "the husband of one wife" writes, "For the Jews and Greeks" says Theodoret, "were wont to be married to two or three wives together. I approve of the interpretation of some of the ancients, which is also mentioned by Jerome and by Chrysostom, declaring that the Apostle does not here *oblige* the Bishop to be married, but only corrects the immoderateness of some, and because, among the Jews, it was lawful both to marry twice and to have two wives together, and it was common with them to divorce one and take another." Comm. on I Tim. III: 2.

Rev. John Wesley on the same passage of Scripture writes, "This neither means that a Bishop *must* be married, nor that he *may not* marry a second wife, which last it is just as lawful for him to do as to marry the first, and may, in some cases, be his bounden duty. But whereas *polygamy*, and divorce on slight occasions, were common, both among the Jews and heathens, it teaches us that ministers, of all others, ought to stand clear of these sins."

Rev. Thomas Scott writes as follows on I Tim. III; 2. "Some have endeavored to infer a part of that (Roman Catholic) system from this clause, and have supposed that the Apostle meant to prohibit second marriages to the clergy. But this is contrary to the whole tenor of Scripture. It is by no means contained in the words, and would certainly bring in a part of those evils, which long experience has found inseparable from the general prohibition. For as good reasons may often be given for marrying a second wife as for marrying at all. * * * He (a Bishop) ought also to be the "husband of one wife." Christ and his apostles expressly condemned *polygamy*, as well as divorce, except for adultery. *Yet there was no direct command for a man, who had previously taken more wives than one, to put the others away when he embraced the Gospel.* But the rule that no man, however qualified in other respects, should be admitted to the Pastoral office, who had more than one wife, or who had put

away one to take another, tended to show the unlawfulness of *polygamy* and divorces on frivolous pretences, and their inconsistency with the Christian dispensation; and concurred, with other things, to bring them into total disuse in the Christian Church yet with out violence and confusion." Comm. on I Tim. III: 2.

Dr. James Macknight writes on the passage. "The husband of one wife. That the Gospel allows women to marry a second time, is evident from I Cor. VII. 9, 39. By a parity of reasoning it allows men to marry a second time also. Wherefore, when it is said here that "a Bishop must be the husband of one wife" the apostle *could not* mean that persons, who have married a second time, are thereby disqualified for sacred offices. His meaning, therefore, in these canons is, that such persons only are to be entrusted with sacred offices, who, in their married state, have contented themselves with one wife at a time. As the Asiatic nations universally practise *polygamy*, the Apostle, to bring back mankind to use marriage according to the primitive institution, which enjoined one man to one woman only at a time, ordered, by divine inspiration, that none should be made Bishops but those who showed themselves temperate by avoiding *polygamy*.

It may be objected, perhaps, that the gospel ought to have prohibited *the people* as well as the *Ministers of Religion*, from *polygamy* and divorce, if these things were morally evil. As to *divorce*, the answer is, that by the precept of Christ, all, both clergy and people, were restrained from unjust divorce. And with respect to *polygamy*, being an offence against prudence rather than against morality, it had been permitted to the Jews by Moses, Deut. XXI, 15, on account of the hardness of their hearts, and it was generally practiced by the eastern nations as a matter of indifference. It was, therefore, to be corrected mildly and gradually, by example, rather than express precept. And seeing reformation must begin somewhere it was fit to begin with the Ministers of Religion; that through the influence of their example, the evil might be remedied by degrees, without occasioning those *domestic troubles* and *causeless divorces*, which must necessarily have ensued, if, by an express injunction of the apostles, husbands, immediately on their becoming Christians, had been obliged to put away all their wives except one. Accordingly, the example of the clergy, and of such of the brothers as were not married at their conversion, or who were married to only one woman, supported by the precepts of the gospel, had so effectually rooted out *polygamy* that the Emperor Valentinian, to give countenance to his marrying Justinia, during the life of his wife Severa,

whom he would not divorce, published a law, permitting his subject to have two wives at a time."

John Calvin writes on this passage "the husband of one wife" thus; "The only true exposition of these words is that of Chrysostom, that *polygamy* is here expressly forbidden in a Bishop, which, at that time, had almost become a law among the Jews. And so it is not without reason that Paul forbids this stain from the character of a Bishop. Here, however, it is objected that what is vicious in all, ought not to have been condemned or prohibited in Bishops only. The answer is easy, that *license* is not, on this account, given to *others* because this is expressly *forbidden* in Bishops. Nor can we have any doubt that Paul condemned generally what was repugnant with the eternal law of God. For the decree is fixed and sure. "They two shall be one flesh." But he might, however, endure in others what, in a Bishop, would have been too disgraceful and intolerable: but Paul repels all from the Episcopal order, who have committed such an offence. And so, compelled by necessity, he bears with that, which, being already done, could not be corrected but only in the common laity. For what remedy was there? Should those have put away their second and third wives who had entered into a state of *polygamy* under the Jewish dispensation? But such a repudiation would not have been *without wrong and injustice*. He left untouched, therefore, what was not new and entirely in his own power, and only provided that no Bishop should be soiled with such a stain."

Peter Martyr, in his *Loci Communes*, asks "If a pagan were in our day converted to Christ, having two wives, could such *polygamy* be endured under the Christian dispensation?" His answer, is "Certainly *for the time*. For they contracted with each other in good faith. Nor must a wrong be done to the wives, for each of them has a claim upon her husband. The law, which Christ gave, ought, however, to hold for the future. But what has been done, and done with good faith, probably in ignorance, *cannot be rescinded*."

The Rev. Albert Barnes, on I Tim. III: 2 writes, "'the husband of one wife' need not be understood as requiring that a bishop *should be* a married man, as Vigilantius, a Presbyter in the church at Barcelona in the fourth century, supposed. But, while this interpretation is to be excluded as false, there has been much difference of opinion on the question whether the passage means that a minister should not have more than one wife at the same time, or whether it prohibits the marriage of a second wife after the death of the first. On this the notes of Bloomfield, Doddridge and Macknight may be consulted. That the former is the correct

opinion seems to me to be evident from the following considerations: (1) It is the *most obvious meaning* of the language, and it would doubtless *so be understood by those to whom it was addressed*. At a time when polygamy was not uncommon to say that a man should have but *one wife* would be naturally understood as prohibiting polygamy. (2) There was a *special propriety* in the prohibition of polygamy. It is known that it was extensively practiced and was not regarded as unlawful." We might multiply quotations from commentaries showing that in the opinion of many Protestant writers, this passages in I Tim. III 2; and 12 prohibits those who had more than one wife being received into the office either of Bishop or Deacon.

The reasons which are given by these several writers whose words have been quoted commend themselves as words of "truth and soberness;" especially the first reason given by Mr. Barnes that this meaning "is the most obvious meaning of the words and that it would be thus understood by those to whom it was addressed." These considerations are *in all matters* of interpretation the most reliable ones for the right understanding of any passage. It is right to understand a passage in the most obvious meaning of the words and as those to whom it was addressed would understand it.

If it is accepted that these passages of St. Paul's direction to Timothy forbid him to induct any one into the office of Bishop or Deacon, who had more than one wife, then it *necessarily* follows by implication that there were those in the church who had more than one wife. That this follows as a necessary implication is clear from the following considerations. The officers of the church were selected only from those who were members of the church. If then, there were *no members* of the church who had more than one wife it would be entirely superfluous to forbid Timothy to induct any one into any office of the church who had more wives than one—for as there were no such persons among the members, then no one with more than one wife *could possibly* be presented for the office of Bishop or Deacon. On the supposition that there were among the members of the church those who had more than one wife, then the Apostolic injunction that such could not be ordained either as Bishop or Deacon is *pertinent* and *necessary*. But on the supposition that there were no members in the church who had more than one wife the injunction was entirely superfluous and unnecessary. As Prof. Goodrich in his letter to the American Board has expressed it, "We know that polygamy was a prevailing custom among the Greeks, as well as oriental nations, in the Apostolic times. As Timothy and Titus were sent to churches composed chiefly of Jews

and Greeks, it would seem hardly possible but that some of the members of those churches had become converts to Christianity while living in a state of polygamy. If, then, there was a rule in operation at that time, requiring that all such persons should cease to be polygamists on their admission to the church; that every married Christian man should be "the husband of one wife;" it would seem *unnecessary* at least to add such an injunction in respect to the clergy. It would be like soberly requiring that the Jewish Priests should be *circumcised* men, when without being circumcised they could not be Jews at all. It does, then, seem to be a legitimate inference, that if the rule given to Timothy was really directed against polygamy in the highest church officers, there *could not have been* another and broader rule in operation excluding polygamists from all access into the church." In other words we are warranted in drawing the inference that persons who gave evidence of conversion to Christ and who had more than one wife were admitted into the early Christian church without being required to put away the other wife. This being the usage in the early Christian church under Apostolic sanction, it is an authoritative rule for the guidance of missionaries, under similar circumstances in these eastern lands, as China and India. I hold, then, that the action taken by the missionaries of various denominations in Calcutta in 1834 was entirely in accordance with Apostolic usage. The Denominations represented at this Conference were these, viz; the English Baptist, the London, and the Church Missionary Societies, the Church of Scotland and the American Presbyterian Church.

It is stated that in this Conference after having had the whole subject frequently under discussion, and after much and serious deliberation, they *unanimously* agreed on the following proposition, though there had previously been much diversity of opinion among them on various points. "If a convert before becoming a Christian has married more wives than one, in accordance with the practice of the Jewish and early Christian churches, he shall be permitted to keep them all; but such a person is not eligible to any office in the church. In no other case is *polygamy* to be tolerated among Christians." (Brown, Hist. of Missions, III, 365, 366).

I designedly limit the proposition to these eastern or Asiatic countries, excepting therefrom the Polynesian Islands and parts of Africa. Our knowledge of their matrimonial usages is not sufficient to justify us in expressing any opinion in regard to them. From some statements we have seen of the *polygamy* which prevails among them, it would appear that it is rather low and pernicious and temporary. If their marriage relations are not permanent and well

defined, then an entirely different action is required in regard to it from that taken by the missionaries in India in 1834. It would require that the marriage relation should be fixed *de novo* as all the institutions in Church and State have to be arranged anew. As it was among peoples in the condition of these uncivilized tribes that some of the missionary Societies, who have adopted "the rule that a man, before he can be admitted to membership, must put away all his wives but one" as stated in the quotation from the American paper, commenced their evangelizing labours, it was in view, perhaps, of the state of the marriage relation existing among these tribes that they were led to adopt this rule. And they have yet seen occasion to modify it to suit the different state of things in other lands. It is to be hoped that the wail of this distressed woman at Swatow, and the most heart-rending statement of her wrongs as written out by Dr. Ashmore, will lead every missionary and every missionary Society to study anew the teaching of the New Testament on this subject.

I hold (1) that the principles of the divorce rule in the old Testament church which recognized those who had a plurality of wives as members of that church, warrants the admission of converts who have more than one wife into the Christian church as a temporary measure without requiring them to put all away but one. (2) That as the rule of the Kingdom which requires a Christian "only to marry in the Lord," does not nullify the marriage between the convert and his unbelieving wife, and that he may be received into the church without putting away his unbelieving wife, so, by a parity of reasoning the law of the Kingdom, which declares "that marriage is between one man and one woman" does not affect the relation which a man may have contracted with a second wife before his conversion, and so he may be received into the church without putting away any of his wives. (3) I think, that, having the general consent of many learned and godly men of various ages from the fourth century to the present time, that the passage in the Epistle to Timothy, "the husband of one wife," in its most *obvious* sense means to prohibit any one who has more than one wife from being ordained as a Bishop, it follows as the obvious and necessary inference, that persons with more than one wife were received into the early Christian church under apostolic sanction. And hence we have the most certain warrant for receiving converts, in these Asiatic countries where *polygamy* prevails, who have more wives than one, into the church without requiring them to put away all of them but one. I hold therefore, that this woman was greatly wronged in the name of the Gospel of Christ; that the Gospel does not require the second wife to be torn away from her husband; to be driven

away from her home; to have her good name destroyed; her children declared illegitimate and deprived of her loving care and instruction. But, on the contrary, she has the right to continue in the enjoyment of the love and protection of her husband; to continue in the position and honor of a woman who has a husband; (which in China is no small blessing) to have the comfort and support of a home with children in it to honor her. That she has a right to all these now that they are purified and blessed to her and her husband by the Gospel of Jesus Christ, the influence of which is to bless and purify all the relations of life.

It was the wail of the slaves of America as voiced by Mrs. Stowe in *Uncle Tom's Cabin* that did much to attract the attention of mankind to the wrongs of the slaves. It may be that it is the purpose of God, in his good providence, to make the wail of this Chinese woman of Swatow as voiced by Rev. Dr. Ashmore awaken the missionaries and the missionary Societies to the wrong done to the innocent by requiring as a requirement to admission to the church what the Head of the church has not enjoined, and thus lead them to change the rule on this point for Asiatic converts; for this result I shall continually pray and most earnestly hope.

EVANGELIST.

Correspondence.

An Open Letter to Dr. Dudgeon.

SIR,

In an article published in the May-June number of the *Chinese Recorder*, headed *Opium and Truth*, and bearing your name the following passages appear:—

"Error and wrong, not truth, will suffer from agitating this dirty pool. Foreigners in China, living in concessions apart by themselves, including our Ministers, Consuls, and Merchants, see but comparatively little of Chinese private life and of the result of *Opium smoking*. *The latter have their trade interests at stake, and self interest is a wonderful blind to the evils of Opium.* It is after all medical men, missionaries, and travellers, who are most competent to pronounce decidedly regarding many important points involved in the discussion of such a subject, either as the result of their own observations, or as the expression, from long intimacy with them and a thorough acquaintance with their language, manners, customs and modes of thought, of the Chinese view, notwithstanding the charge to the contrary of their statements being loose."—(*The italics are my own*).

It is scarcely surprising that statements such as those contained in the foregoing extracts should be considered by foreigners resident in China as somewhat "loose." If, as you assert in a later part of your article, "the result of opium smoking is inevitably the same, physical, moral and financial ruin," affecting a large portion of the population, it would be interesting to learn how it is possible that foreign merchants, brought by the necessity of their avocations into constant intercourse with some class or other of the adult male part of the population, see, as you say they do, but little of the effects of opium smoking. In this Colony at all events, the head quarters of the opium trade, in which there is no prohibition against the practice of opium smoking, where there are naturally fewer restraints than elsewhere imposed upon the habit by Chinese public opinion and where, if anywhere, the vice, if vice it necessarily must be, prevails to excess—foreigners do not live in a concession apart, and their observation, as a body, of the effects of opium smoking is likely to be at least as accurate as that of any special class of foreigners upon the mainland. The particular allegation, however, in your article which I desire to call in question and with regard to which, as a merchant, I have a right to ask an explanation, is the one that foreign merchants in China are blind to the evils of opium smoking in consequence of the interest they have in perpetuating the trade in opium. I agree with you that foreign mercantile men in China, as a body, do not consider that the accounts, highly coloured and sensational as they regard them, of opium smoking put forward by the Anti-Opium Society, are a correct representation of fact. They do not believe that "the inevitable result is physical, moral, and financial ruin," but it is not the less certain that their opinions in that respect are not biased by considerations of self-interest. You can hardly fail to be aware, and if you are not, you must permit me to say that the inaccuracy of your observation in respect of a notorious fact hardly justifies the confidence with which you appeal to the testimony of medical men and missionaries with regard to other alleged facts not quite so obvious, that the interests of the large majority, probably more than 9/10ths, of the foreign merchants in China are not concerned directly or indirectly in the perpetuation of the opium trade. On the contrary it may be stated positively that were the opium trade to cease the pecuniary interests of the mercantile body generally not only would not suffer, but would be directly benefitted. In that case (the cessation of the trade) produce exported from China, which is now paid for to the extent of £10,000,000, sterling by opium, the traffic in which is controlled and monopolized by a few British-Indian firms, would have to be paid for by increased quantities of other descriptions of imports which form the business of the bulk of the foreign community.

To avoid any misconstruction of my own motives for addressing you on the subject of your article I think it right to say that I, many years ago, came to the conclusion that it would be sound policy on the part of the British-Indian Government to renounce its direct connection with the cultivation of the Poppy plant and sale

of opium and to consent, under certain guarantees, to the abolition or modification of the clauses in the Treaty of Tientsin which include opium in the general category of goods which are subject to a fixed tariff of duty.

I disagreed with the policy which framed the opium clauses in the Chefoo Convention, because that Convention proposed to settle nothing. If ratified it would have failed to relieve the British Government from the responsibility for the traffic or to do anything to check the consumption of opium. On the other hand, its operation would have been to transfer revenue from the British-Indian Government into the pockets of Chinese Officials and to greatly encourage the growth of the Poppy throughout China.

I am of opinion that when indulged to excess opium smoking is productive of great individual misery and when practised in moderation that the apologies for its use are probably less effective than those which can be offered on behalf of most kinds of alcoholic stimulants. I am certain that the cost of it imposes a great pecuniary burthen upon the industrious classes throughout the Empire which every reasonable man would desire to see lightened and removed.

My experience, however, in this country extending over a period of more than 30 years, during which I have been brought into contact with almost all classes of the population, prevent me from acquiescing in the sweeping conclusion expressed in the paragraph of your article which I have quoted. Knowing as I do, not exceptional but numerous cases of natives who were contemporaries of my own when I arrived in this country, who are my contemporaries now, who have been regular opium smokers, some of them consuming as much as 5 mace to 7 mace per day, and who are still not only well-to-do men and good citizens, but are apparently in the possession of all their faculties mental and physical, and being aware that 4/10ths at the least of the adult male population of this Colony indulge in the habit, I cannot bring myself to believe that "the inevitable result of Opium smoking is physical, moral and financial ruin."

In conclusion I cannot refrain from expressing regret that a public question involving issues which, so far as the English nation is concerned, are almost exclusively national and political and affect the pecuniary interest of a very limited number of individuals whose voices, to do them justice, are seldom heard in the controversy, cannot be discussed without passion, and that passion, as it appears to me, entirely one-sided.

The cause of truth and justice in any controversy, I venture to remind you, is not promoted by an advocacy which seeks to discredit the testimony of opponents by the imputation of base motives and I claim for the foreign merchant in China qualifications for an examination into the conditions of the opium question as honest and independent as those which you put forward as being the almost exclusive possession of medical men, missionaries and travellers.

I am, Sir,

Your most obedient servant,

F. BULKELEY JOHNSON.

Number of Opium Smokers in China.

MR. EDITOR:—

Since my letter to the *Chinese Recorder*, a year ago, many facts have been made public which change the estimates then made as to the number of opium smokers in China, as well as in regard to other points of the opium discussion. The estimate made by the Inspector General, Sir Robert Hart, of the amount of native grown opium was 100,000 chests. The statements which have been published since that estimate was made, make it evident that the quantity of native opium grown during the last year must be nearly, if not quite, 300,000 chests.—And the statements as to the number of the population in the opium producing provinces who smoke the drug is perfectly appalling. The number has been stated as high as sixty out of every hundred of the *whole population* in some provinces. Mr. Spence of H. B. M. Consular service reports the production of Szech'uen, Kweichow and Yunnan provinces to be 224,000 chests annually. The number of 76000 chests, in view of the statement of of the extent of its cultivation, would appear to be a moderate estimate for the quantity produced in Shansi, Shensi and Kansuh provinces and in Manchuria. In my former letter I gave as a probable estimate of the smokers of 100,000 chests of imported and 100,000 chests of native drug, as *ten millions*. But in view of the statement that the quantity of the native drug is three times as much as it was then estimated to be, that number is entirely too few to consume such a quantity and the statements of those who are residents in these opium producing provinces as to the proportion of the population who use the seductive poison make it evident that the number of smokers is vastly beyond any number which has been hitherto surmised.

In view of the quantity of the drug which is now produced, and the statements of the residents in, and the travellers through these six provinces in which it is grown, a moderate estimate will make the number of smokers to be nearly thirty millions, or one tenth of the whole population of the Empire, estimating it at three hundred millions. As many of the smokers are youth and women they will not use as much as older smokers. This is a most appalling view of the condition of vast portions of this populous country. It looks as if the country was indeed going to ruin. If it is to be saved from this blighting influence, it behoves the friends of China, both foreign and native, to bestir themselves with an earnestness which has never yet been manifested by them.

The Rev. C. A. Stanley in a letter published in the *Missionary Herald* of Boston for February 1883, says "The use of opium extends to *all* classes. Its use is far more common among the poorer classes [in Shanse] than on the Chili plain. I was told that women use it quite extensively as well as men. Also by Chinese it is estimated that near, or quite *eight-tenths* of the entire population use the drug." A correspondent of one of the Shanghai

papers stated that the officials of Shansi had stated that 60 per cent of the country people in Shansi used opium and 80 per cent of the entire population of the cities used it. These statements will certainly refer only to the adult population for it is incredible that eight-tenths of the entire population including men, women and children should use the drug. But the statement shows how almost universal is the use among the adult population including women as well as men. The aggregate population of the six provinces in which opium is largely produced is 71,684,500. If we take the estimate that *eight-tenths* of the whole population smoke, which is evidently a low estimate, the number of smokers in these six provinces would be over 20 millions, leaving only 10 millions in the other twelve provinces at the estimate of 30 millions of smokers in the Empire.

Another point which claims attention is this—the *rapid increase* of the growth over large and extensive districts of country. Hitherto the attention has been more directed to seeking to arrest the importation of the *foreign drug*. It was supposed that the native drug was not much in quantity, that it was grown in some measure clandestinely and that its growth could be easily suppressed at any time by the enforcement of the laws which forbid the growth of the poppy. But we are awakened from these delusive surmises by the astounding fact that *three times* as much drug is *produced* as is *imported*: that the poppy is openly grown over extensive districts in these six large provinces; and that during the last fifteen years the laws against its growth have been in abeyance: and now the last statement reaches us from Shensi “that proclamations have been issued from the highest officials legalizing the traffic in opium and imposing a regular tax on each catty.” In view of this state of things the foreign import sinks into comparative unimportance. It drains money out of the country, it is true—but its comparative high price limits it to the supply of the wealthy, and it is used largely to supply the cravings of those who have already formed the habit. But this native growth is so cheap that it is within the reach of all classes and it is extending the use of the poison into districts and provinces, which, till within a few years, had but few smokers because of their distance from the seaboard and the dearthness of the foreign drug. The habit is thus being formed by the cultivators of the ground; and the ground hitherto used for the growth of the grains needed to support the population is being largely used to grow a noxious drug. The rapidity of the increase of the production of the drug and of the number of those who use it within the last ten years is most alarming. And if nothing is done to stay the progress thereof it is impossible to foresee what will be the extent of the increase.

But what can be done by the friends of China who would save its people from this blighting curse? Our hope and trust first must be in God. It is important to consider that just in this extremity the Anti-opium Prayer Union has been formed in London. Let all the missionaries in China join this Union and cry mightily to God

that he would arrest the progress of this desolating evil. Let them seek to arouse the Chinese Christians everywhere to consider the extent of the evil that they may join in this concert of prayer for its removal. And then let all who are interested in the matter do what they can to arouse the people and government of China to the fearful evil of the present policy of the government; and use all possible means to lead the Chinese Government to enforce the laws of the country against those who are engaged in the growth of the poppy. Nothing but the most *prompt* and *energetic* action of the Government can stay the increase of this production or diminish its present expansion.

In the hopes that by the growth of the native drug they would shut out the foreign, the government has winked at the violation of its own laws till the evil has become almost, if not entirely, beyond its control. The plan has entirely failed in effecting the desired object, as the foreign article has continued to come in un diminished quantity, year after year and to sell after the former prices. And this native production has led untold multitudes, in districts which were not reached by the foreign drug to form the habit of using the seductive poison until now the number of the consumers of the native drug is probably six-fold greater than the number of those who use the foreign drug. Let the Government be warned and urged to give up this futile and most mischievous effort to shut out the foreign drug by providing a supply of the native article. Let it be urged to stop at once this tacit permission to grow the poppy before these unnumbered millions who are not yet confirmed in an inveterate habit are hopelessly enslaved by it. Return to a rigid enforcement of the laws against this injurious product till its growth is every where stopped. Let the missionaries every where warn and exhort the people against the use of the poison and form societies to help the present victims to escape from its toils and thus seek to do away the evil of its use. The British Government has been forced to withdraw the licenses which had been given for the sale of opium in Burmah because of the report of its own Commissioner of the evil the use of the drug was bringing upon the population. It is to be hoped when British Statesmen come to realize the terrible evils which the growth and use of opium are bringing upon China they will yield to China's entreaty and help to arrest the desolating curse. If something is not done then the hope for any increase of trade in China for foreign importations is at end. If this present increase of the growth and consumption continues the country is hopelessly ruined.

Yours truly,

OBSERVER.

Missionary News.

We are dependent upon our Correspondents for items for this department of the Recorder. Will you not make greater use of our columns to give information to your fellow missionaries?

Birth, and Death.

BIRTH.

At Soochow, on April 19th the wife of Rev. J. N. HAYES American Presbyterian Mission, North, of a son.

DEATH.

At Boston, Massachusetts, U. S. A. on January 16th, the wife of Rev. W. DEAN D.D. American Baptist Mission Bangkok.

ARRIVALS.—On November 5th, at Shauwu, Rev. and Mrs. J.E. Walker and child of the A.B.C.F. Mission, on their return.

On April 5th, per s.s. "City of Tokio" and "*Hiroshima Maru*" Rev. and Mrs. G. H. Appleton and child to join the American Episcopal Mission at Shanghai.

On April 18th, per s.s. *Brindisi* Mrs. J. E. Cardwell and daughter, of the C. I. Mission on their return. Rev. F. A. Steven to join the C. I. Mission at Yangchow.

DEPARTURES.—On March 27th, per s.s. "Coptic" Mrs. A. P. Happer, Canton, for the United States.

From Hongkong on April 18th, per s.s. *Hecter*. Mr. J. Thorne, of the American Bible Society, for U.S.A.

From Shanghai April 12th, Mr. and Mrs. A. Gordon, for Australia.

From Shanghai April 25th, per s.s. *Tokio Maru* Rev. W. H. Shaw A. B. C. F. Mission Pao-ting-fu, for U. S. A.

From Foochow Rev. S. F. Woodin, A. B. C. F. Mission for U. S. A. Mrs. Wolfe, A.M.S., for England.

PEKING.—The petition to the British House of Commons against the opium trade from the Protestant missionaries in China was dispatched from Peking on the 23rd March. It was sent to the "Society for the Suppression of the Opium Trade" with the request that they would arrange for its presentation to the House. The petition is over twelve feet long and contains 239 signatures. Four English missionaries declined to sign it; one because he disagreed with the object of the petition, two because they objected to its form and one for reasons not stated. Two American missionaries, while expressing hearty sympathy with the aim of the petition, thought they could not, as American citizens, sign a document addressed to the British House of Commons. The German missionaries seem all to have signed it. Absence in the country and elsewhere when the petition was circulated prevented many from signing, so that the number of signatures is not so complete as we could wish, though it is, perhaps, as great as, under the circumstances, we could expect.

TIENTSIN.—Rev. C. A. Stanley has recently returned from a 27 day's trip in the interior. He baptized 5 converts. He found that the Roman Catholics had been trying to draw away the converts at one village, but had not succeeded. It seems as though there is enough to do in converting heathen without attempting to pervert Christians. The attempt is reported to have

been made by a foreign priest. Two native nuns have gone to the same village and for the same purpose.

Dr. Howard expects to return to U.S.A. soon for a vacation which she richly deserves. It is to be hoped she will return soon and bring help with her of her own sex and profession. Dr. B. C. Atterbury of the Presbyterian Mission, Peking, has accepted an invitation to take charge of Dr. Mackenzie's Hospital during his enforced absence.

CHEFOO.—Rev. J. L. Nevius, D.D., of the American Presbyterian Mission has recently returned from his winter tour. Others of the same Mission are expected soon, and we hope to send some account of the results of these evangelistic tours for the next *Recorder*.

WEIHAI.—Some difficulties have been met by Revs. Laughlin and R. M. Mateer in their efforts to locate at this new station of the American Presbyterian Mission. Nothing serious is apprehended. It is expected that the medical practice of Dr. H. R. Smith will go far toward allaying any misgivings which may trouble the native mind.

SHANGHAI.—Since our last issue the Venerable Archdeacon Moule and family, of the English Church Mission, have removed from Hangchow to this place. Mr. Moule takes up the the duties of Secretary of the Mission.

At the March meeting of the Shanghai Conference a resolution was adopted which may interest others. It was decided *unanimously* that no missionary would, hereafter, employ the native converts of another Mission than his own, without first obtaining the permission of the foreign missionaries in charge. We believe this is a wise measure, and it will prevent the running about of those restless spirits, found everywhere, who are fond of change at any cost. Another measure pro-

posed was to consider the feasibility of a standard of wages to be paid to native agents, for the sake of preventing what otherwise might appear to be an overbidding for native help. This matter was entrusted to a representative committee, to be reported on at some future time.

There is some prospect that Shanghai will soon have a Hospital for women. There are three Hospitals here in the charge of male physicians, and they are visited principally by Chinamen. There is a rumor that steps have been taken toward the opening of a Woman's Hospital, under the direction of a female physician. We are not at liberty to say more than that the matter is in good hands.

Some thing new and adapted to attract the attention of the Chinese has been prepared by Rev. W. S. Holt, in the shape of placards printed on white paper in colored ink. These placards are intended to be posted on the walls of Chinese cities, at the gateways or street corners. They have a single sentence "Come to Jesus." or "Trust in Jesus for Salvation" in large, bold Chinese type, while in small type is found an invitation to come and hear the Gospel at the Chapel in—street. These posters can be supplied at \$2.00 per 100 upon application to Mr. Holt.

NINGPO.—The American Presbyterian Mission has opened a hospital and Dispensary here, under the direction of Dr. J. E. Stubbart. The prospects for its usefulness are encouraging. Dr. Stubbart has five young Chinamen with him as medical students. In connection with the same Mission is a Theological class of seven young men. Of these five are graduates from the Boarding school in Hangchow, and are now under the instruction of Revs. Butler and McKee, preparing for the Gospel ministry. Beside their professional studies several of the

students from the Hospital and the Theological class are studying English, an almost indispensable branch for those who are to be progressive, well-furnished clergymen or physicians.

The Presbyterian Academy has begun its second year. The superintendent is Rev. Mr. Yang, one of the best scholars in the Ningpo Presbytery. There are some 30 pupils in the school. One of the medical students, Wu Kwei-sing, comes from Rev. Dr. Farnham's school in Shanghai. While there he learned enough English to enable him to teach it. He has a class of 20 boys in the school, whom he is introducing to the "red-haired language."

A location for a Sanatorium easy of access, has been found. It is at Ta-li-shan (大利山) about 15 miles from the city. The altitude of the hill is such as to secure pure air and coolness two essentials for the

dwellers in this malarial plain. Dr. Lord of the Baptist Mission has begun a simple summer residence; the Presbyterian Mission has a lot and hopes to build before the summer, and we hear that the Customs Officials are looking that way if nothing more.

CANTON.—Mr. J. Thorne who has been acting as Colporter of the American Bible Society at this port has been obliged to give up his work owing to ill health. He has left for the United States via Europe.

BANGKOK.—The sad news has reached us of the death of Mrs. Dean, wife of the veteran Dr. Dean of the American Baptist Mission here. She was at Boston preparing to sail for Bangkok, when she was taken ill and died. Mrs. Dean first came to Siam as a Missionary in 1839. She was 64 years old at the time of her death.

Notices of Recent Publications.

Aids to the Understanding of the Bible in the Chinese Written Language.

THIS work has been recently issued from the press in two editions. The smaller-paged book has 650 pages, counting each folded leaf as two pages. The work consists of a series of nineteen articles, by eight different authors, on various subjects, and is published "by the London Religious Tract Society in one volume, or in a form suitable to accompany any edition of the Chinese Scriptures and in the same case. (*T'ao*)" The scope of the work is indicated by the titles here given. (1) A General Introduction to the Old and New Testaments. (2) Introductions to the Five Books of Moses. (3-5) Introductions to the remaining Books of the Old Testament. (5) The Interval between

the Old and New Testaments, with Jewish Sects and Orders. (6) Introductions to the Books of the New Testament. (7) Harmony of the Gospels. (8) Notices of places in the Bible also found mentioned in the Books of the Han Dynasty, B.C. 206 to A.D. 220. (9) Jewish weights, measures and money. (10) The Jewish Calendar and Feasts. (11) Comparative Chronological Tables of the Old and New Testaments with synchronous events in China, Japan, Corea, Annam, Siam, etc. (12) Plants and Animals Mentioned in the Bible. (13) Ethnology of the Bible. (14) Intercourse of the Jews with other nations. (15) Miracles of the Old Testament. (16) Parables of the Old Testament. (17)

Miracles of the New Testament. (18) Bible Synopsis and Glossary of Phrases. (10) Five maps, viz., (1) The World as known to the ancients. (2) The Holy Land as divided among the Twelve Tribes. (3) The Holy Land at and posterior to the time of David. (4) Palestine in the time of Christ. (5) The Journeys of St. Paul and countries mentioned in the Acts of the Apostles.

The history of the Bible in China, with the various Translations, Commentaries and Explanatory Notes, is an instructive one. The translation of the Bible has encountered many difficulties in its struggle toward perfection, and the goal is scarcely yet reached. The history thereof begins with the publication of the "Acts of the Apostles," as revised from an old Ms. brought from England and printed in the year 1810. This has been followed by seven versions and revisions of the whole Bible in the written or classic language and the Mandarin, and by nine versions of the New Testament in various dialects. In the effort to attain a literal, instead of a somewhat paraphrastic, rendering of the originals, translators have been unable to avoid much obscurity in the text. Perhaps not a single chapter presents, throughout, the inspired thought fully and clearly to the Chinese reader. The sources of obscurity are well-known, as being due to the great difference between the original languages of the Scriptures and the Chinese language and to the new ideas, customs and observances to be expressed in the new idiom. Our work in the dialects is easier and more hopeful. These are living tongues, more flexible and filled with common phrases, level to the average intelligence of the people. This is an advantage, not possessed by the written language, especially in its higher classic forms. Instances, illustrating the obscurity spoken of, readily occur to us. Take the single

one of festival or feasts, and contrast the Jewish Yü-yüeh 逾越, Chang-mo 帳幕, Wu-shün 五旬, with the Chinese Yüan-hsiao 元宵, Ch'ing-ming 清明, Chung-ch'iu 中秋. The names, significations, forms of observance and designs of the two classes of observances are as wide asunder as can well be imagined. This serves as a sample of the difficulty to be overcome in attempting to make a foreign matter plain to the native mind. But when it is required to convey the sense of the inner, vital truth of the Word, the labor is much increased. We are confronted with new difficulties in native modes of thought, the peculiar moral ideas of duty to Heaven and man, and the rigid, primary meaning of Chinese characters, which too often resist adaptation to Scripture uses.

In this respect the "Aids to the understanding of the Bible" are at once welcomed as a valuable addition to our Sacred Literature. Like other treatises which appear from time to time, they will help to tide the Chinese reader over many an obscurity in his Bible, and show him that it holds a much fuller, richer thought than an unaided perusal would lead him to expect. Time will not admit of an exhaustive analysis of these valuable "aids" now under review. We cannot even mention all the important points in them, as that would involve a very lengthy statement. We only aim to give within a modest space such a view of their main features as may serve to show their wide range and their importance to native students and readers.

1. *General Introduction to the Old and New Testaments in three parts*, pp. 70.—These bear the apt title, Su-yüan 溯原. Each of the three parts is divided into chapters, but neither the parts nor chapters have distinct titles. A supply of these seems to us desirable. They would be

of use to the uninitiated Chinese reader, as finger-posts are to the traveler, when he reaches the borders of an unknown land and looks anxiously about for some certain guide to his journey. We trust that the author of these General Introductions may insert suitable headings in future editions of the work. He prefaces his treatise with a list of the books of the S.S. and their abbreviated names.

The *First Part*, including some topics common to both Testaments, relates mainly to the Old Testament Books. It treats of the eight modes of divine revelation; the name of the Word, as given in the Bible itself; of the dates of Old Testament books with synchronous years in Chinese reigns; of the unity of design and meaning in all the Books, though written in different times and places by authors of different character, tastes, attainments and social position; of the central position of Judea, as favorable to the spread of the Truth; of the Septuagint and the Nestorian Tablet; of the design and advantages of patriarchal longevity as a sure means of oral transmission of the facts of revelation; of the leading subjects of the Old Testament writings and the adaptation of S. S. to popular language, while still true to scientific facts in Astronomy and Geology; a most emphatic belief in their divine origin; of the Chaldee Paraphrase, Talmud, etc; of the Jews' very minute numerical estimate of the wonderful agreement of their Scriptures; of the Samaritan Pentateuch; of the wonderful agreement of inscriptions on the Babylonian and Egyptian monuments and ruins with the Scripture records, proving or illustrating, (1) the ancient worship of God, (2) that Adam was made perfect, (3) the fact of the Temptation and Fall of man, (4) the fact, as evidenced by pictures, of the Tree of Life and the Tree of Good and Evil in the Garden of Eden, (5) the General

Expectation of a Saviour, (6) the Sabbath, (7) the Longevity of the Ancients, (8) the Deluge, (9) the many names of places in Palestine agreeing with the names in the Books of Samuel and the Kings. It also treats of the dispersion of the Jews by Roman power and of the textual agreement of the many copies of the Old Testament, found in various places. This first part closes appropriately with some account of the Apocrypha.

The *Second Part* relates mainly to the New Testament. It notices the four classes or divisions of its books, and speaks of the promise and gift of the Holy Spirit, and of the authors and the genuineness of the books; it alludes to the question whether the Apostle Thomas visited China; it treats of the exact agreement between the two Testaments, as a key fitting its lock; of the Church's reverence for the Bible, as a revelation from God and necessary to man's salvation; of the various translations, the Syriac, Vulgate etc.; of the remarkable preservation of the Bible; its 14 great leading doctrines, and its translation into 408 languages; also of the difficulty of translating it into the Chinese on account of the difference between it and the original Hebrew and Greek. This part of the Introduction closes with a notice of the 13 uninspired books.

The *Third Part* is longer than either of the others and, treats of the divine inspiration and moral power of the Bible. The following summary must suffice, but is much too fragmentary to do the subject full justice:—The Sacred Books are in different styles, but all inspired and following a certain order of development, as seen in eleven particulars drawn from the first three chapters of Genesis in which is shown God's love to man, advancing to the Revelation of His purpose to send a Saviour to deliver man from sin. After the fall the personal presence ceased, and there

succeeded various modes of divine manifestation, as shown in *eighteen particulars*, from Sacrifices on to the fulfillment of the purpose in and through Christ. The divine Word has depths of meaning and is from God, as is the material universe. The truths of the Word nourish the soul to salvation and eternal life, though it has depths of mysteries. It is comprehensive and yields unspeakable blessings. As long intervals often elapsed between appearances of sages and patriarchs in our world, so we perceive that Christ, analogously, did not appear till Four Hundred years after the Prophets. While Scripture passages are often brief, as the first chapter of Genesis, we still find them very comprehensive and perspicuous, in striking contrast to the redundancies of human productions. This is a mark of the divine inspiration of the Word of God. Observe, also, the great honesty of the sacred writers, not glossing over, but insisting on, the fact of man's sinfulness, and the consequent necessity of repentance. The great wickedness of the Jewish kings and people is faithfully delineated, yet see how jealously the Jews themselves guard the integrity of the Old Testament Books, and even to their utmost jot and tittle. Note that the sacred writers are very different in character, mind, occupation. Thus they suit and influence different classes of people. For a like reason there were inspired women, as Miriam, Hannah, Mary. Observe, again, how the Scriptures differ from human biographies. In the latter the personal appearance of the subject is delineated, but not so in Bible narratives. The thought of God in this was to avoid the risk of men making likenesses of Scripture worthies and worshiping them. From such considerations we learn the divine origin of the Bible. It clearly discloses the mind of God and the duty of man. It shows the value of the soul and is therefore

indispensable to us. It is the regulator of the human mind and enlightens the conscience, when misled by false doctrines and sinful passions. The books of men are defective. For example, they treat of the five constant virtues, but omit that of Reverence for God. They treat of the five social relations, but lack the relation between Heaven and man, for God is the Source of all relations. Again, sages speak now of *this*, and now of *that*, as "the important thing," but the Bible comprehends all under the rule of love to God and to one's neighbor. This third part contains a citation of sixteen particulars which show a close correspondence between the doctrine and facts of the Bible and the facts under God's government in the natural world: and it has a final chapter illustrating, in twelve particulars, certain analogies between the deep things of the Word and the mysteries which we meet in the world about us. On this is founded an argument that the Scriptures are also from the same divine source. The analogical argument is complete and should be convincing.

This imperfect resumé of leading thoughts in the General Introduction shows its range. The seventy pages are stored with historical facts and evidences, and with valuable suggestions which cannot fail to inform and stimulate the mind of the reader. They will answer a two-fold purpose, of aiding him in a clearer understanding of what the Bible is, and of abating any unfortunate prejudice he may have that it is a dry antiquated book quite withdrawn from the sphere of common life and human sympathies.

2. *Introductions to the Five Books of Moses*, pp. 30 :—3 and 4, *Introductions to the remaining books of the Old Testament*, pp. 54.—These Introductions are of various lengths, proportioned to the requirements of the different books. Those to Genesis, Exodus, and Daniel

occupy much more space than others. We need not undertake an examination *seriatim*. The merest outline of some of the leading ideas of the first—that to the Book of Genesis—must suffice. “From one learn all.” The Introduction to Genesis begins with the statement that Moses wrote the Book. This is followed by a concise sketch of his life in 31 particulars with the proof-references. As to priority of dates of ancient books, it is claimed that the first eleven chapters of Genesis stand first. Then come an Accadite, an Egyptian, the Chinese T’ang-yü books, the Persian, the Phenician, the Indian. The contents of Genesis are under 24 heads from the Creation to Joseph. Different systems of Cosmogony are stated as destitute of proof. The account in Genesis is the true one, that of the Creation of all things by One Eternal God. It is maintained that scientific investigation proves the truth of the Mosaic record, and that the accounts of the earth and the stellar heavens agree with the deductions of true science. And so also in regard to the results of man’s Fall. God was known in ancient times under different names in different countries, as seen from inscriptions on ancient ruins. Inscriptions on Babylonian bricks, like printing blocks, make up a complete volume. There are also found delineations, Assyrian and Indian, of the Serpent and his doom. The Sabbath, too, is indicated by certain four characters in Chinese constellations and calendars. There are thus many corroborative proofs of the truth of Genesis. There was a sure oral transmission of its facts through the longevity of the patriarchs. Notice also how the Sabbath division of time is made prominent in the record of the Deluge. There is contained in the 10th and 11th chapters of the Book a plain, simple account of the ancestry and rise of the various tribes of the earth and of

the posterity of Shem, followed in chapters 12-50 by the history of the ancestors of the chosen people. Note, further, the faithful record of the sins, as well as the virtues, of the ancients—a strong presumptive proof of the genuineness of the whole record. As, in a photograph, if you add anything after the impression is taken, you so far detract from the truth of the likeness, so in the Scripture portraiture, the sacred writer is the artist, the patriarch’s character is the picture taken, the Scripture is the camera, the Holy Spirit is the sun, on which all depends. Hence it is that good and bad alike stand out. This is a mark of the genuine truth of the Bible.

5. *Interval between the Old and New Testaments with Jewish Sects and Orders*, pp. 28.—A very important treatise, in its right place between the Old and New Testament Introductions. It is neatly divided into two parts or volumes, with sub-divisions into chapters, each of which has its appropriate title. The *First Part*, chapter 1st; treats of the dynastic changes and revolutions during this interval of over 400 years. It is shown, in evidence of the truth of the sacred records, that these secular histories exhibit the fulfillment of prophecy, as in regard to Babylon, Tyre and Egypt. The author then gives a running history, in distinct outline, of the various returns of the Jews from their dispersions; of Judea under Persian rule, as attached to the Province of Syria; of the venality and worldliness of the Jewish High Priests; of Alexander’s conquests and his being informed about the prophecy of Daniel regarding the overthrow of Persia and of his consequent favor to the Jews: of the building of Alexandria and the removing of many Jews to that city; of the division of the empire of Persia into four kingdoms, of which the Syrian and the Egyptian intimately concerned Judea, as, from its geograph-

ical position, it became the constant theatre of conflict between these rival kingdoms; of the sad degeneracy of the Jewish priests and people; of the wicked career of Antiochus Epiphanes; of the rise and victories of the Asmonean princes; of Judea under Roman rule and of the capture of Jerusalem A. D. 63. The *2nd chapter* treats of the rise and decay of Jewish Sects and Orders. The Jews in their dispersions carried their Sacred Books with them and retained their love for Jerusalem and the Temple. Hence the record as given in Acts II: 9-11. Under the severe discipline of their 70 years' captivity, they adhered to the worship of God and expected the Messiah. But the Old Testament doctrines and rites were gradually corrupted and tradition unduly exalted. Hence the rise of the Sects, as the Pharisees, Sadducees, and Essenes. The different tenets of these Sects are explained, and this part closes with a notice of Zealots, Herodians, Scribes, the Sanhedrin, Proselytes and Samaritans.

The *Second Part* treats of the connection between the Books of the Bible. In the *1st chapter* it is stated that the great idea of the Old Testament is that the Law cannot justify; that it foretells and prefigures salvation by Christ in its prophecies and sacrifices, and that it is invaluable for its teachings about God, as the Creator, and Governor of the World, and for its testimony against idolatry and corrupt doctrine. Two kinds of connection between the Old and New Testaments are stated—that the Old prefigures and foreshadows the New, and that the New Testament records the fulfillment of the Old Testament prophecies. The Old is the shadow, the New is the substance. There is a progressive development of the truth from Genesis through to the Revelation—from the ancient reverence for God (Gen. I-XI and Job) to the heaven of the

Book of Revelation, thus exhibiting the two Testaments as essentially one Book. The *2d chapter* explains the connections between the Books of the New Testament. In the New Testament we have Christ presented as the embodiment of the Gospel and our Example, and see in him the Invisible God in regard to the Truth and the Divine Perfections. He witnesses to the Resurrection of the dead and to Heaven as a place. He came to fulfill the Law and establish the New Covenant. Notice the gradual progress in his teaching and, through the Holy Spirit, by His Apostles and followers, which shows the vital connection between the Books of the New Testament. The *3rd chapter* states the connection between the Four Gospels, which are all by one Divine Spirit, though written by different authors at different times. The Four are One Gospel from different points of view. "Matthew" for the Jews, gives the genealogy of Jesus, as descended from Abraham, to convince Jews that the Old Testament prophecies were fulfilled in Him. "Mark," for Roman converts, in a very concise style and containing only 24 verses not found in Matthew and Luke. "Luke," for the Gentiles, presents Christ under a different aspect from the other gospels, and gives his genealogy from Adam, as the progenitor of the whole human race; "John," deeper in thought, more refined and subtle, teaches the divinity of Christ and how those in communion with Him attain spirituality of mind. There are other ideas given in this admirable treatise, which could not be included in an outline aiming at brevity. The whole article presents in a clear light what we may call the secular and the spiritual connections of the two Testaments, through the medium of the interval which elapsed between the close of the one and the beginning of the other. The many side lights thus turned upon the Two Books, bring

them into more distinct view, much to the advantage of the earnest student.

6. *Introductions to the Books of the New Testament*, pp. 38.—In regard to these, as to those of the Old Testament, no lengthy notice is required. They are all very brief, in no case much exceeding two pages of the volume. A summary of the first in order, that to the Gospel of Matthew, will answer as a sample of all.—St. Matthew, one of the twelve apostles, was a Jew. At the call of Christ he left his employment of tax-gatherer, and waited in person on the Saviour's teaching. He was a witness of His life, miracles and crucifixion, and was with him after his resurrection. He thus knew the Saviour very intimately. He wrote this Gospel in the 24th year of the Advent, which was in the time of Kwang-wu of the Han dynasty. The order of events in this Gospel differs from that in the other three. The design is to witness to Jesus as sent from God, and as truly the Messiah expected by the Jews to fulfill the ancient prophecies. Hence it gives his genealogy from Abraham, as the one from whom he was to descend. The book also adduces Old Testament prophecies as to the place of his birth. The 28 chapters may be divided into 6 sections, (1) Chapter 1 and 2 records the birth and youth of Jesus, (2) Chapters 3 and 4; 1-11, his baptism and temptation, (3) Chapter 4: 12—chapter 18, his teaching and healing in Galilee, (4) Chapters 19 and 20, his words and acts on his last journey to Jerusalem; (5) Chapters 11-25, his entry into Jerusalem and his teaching there, (6) Chapters 26-28, his sufferings, death, resurrection and appearances to his disciples. All these sections show that Jesus was sent from God to be the Saviour of men.

7. *Harmony of the Gospels*, pp. 34. This is designed by a chronological arrangement to show in what Gos-

pel or Gospels particular subjects are recorded. The Gospel of Mark is taken as the standard; for, unlike the other three Gospels, it follows a chronological or consecutive order of events. By this Harmony the Four Gospels are made to appear as one. The author divides his page horizontally into five parts. In the upper part is a division into "seven chapters" or main subjects of the Gospels, with sub-divisions into series of events and their places of occurrence added in small characters. There are also a few references to the Book of the Acts and to the First Epistle to Corinthians under later events. Below are the four remaining spaces, one for each Gospel, in which are the references by chapter and verse to places in the Gospels where the events are recorded. The "Seven Chapters" or leading Subjects, designed to cover the whole Gospel history, are (1) the advent and youth of Jesus, (2) John, His Forerunner and the commencement of Jesus' public ministry (3) His ministry from the first to the second Passover, (4) His ministry from the second to the third Passover, (5) His ministry from the third Passover to the events in Bethany, (9) Jesus at the fourth Passover in Jerusalem, (7) His resurrection, appearances and ascension. The sub-divisions of the seven chapters number over 160, so that the columns of references under them are full and minute. The advantages of the tables to the Chinese student or ordinary reader are evident. They present to his view an account of the Saviour's whole life in the regular sequence of its events. The result of diligence in constant study will be a very clear, intelligent conception of the wonderful life of Jesus.

8. *Notices of Bible places, also found mentioned in Books of the Han dynasty*, B.C. 206.—A.D. 220. pp. 8. The author doubtless encountered some difficulty in getting up this very terse article, on account of the

obscurity of references in the Books, and dissimilarity of names of places. His research into the musty tomes of the Han must often have been perplexing, and the application of philological rules somewhat uncertain. We have, however, much confidence that he would find solid ground, if it could be found at all. If others, who are competent for the task, should happen in following his track to question his conclusions at any point, both he and they may well be excused for any slight errors in their speculations on such a subject. We regard the author's contribution as a very curious stone in a mosaic of colors quite different from its own. It will be pleasing to the learned among our native preachers, while very instructive to every earnest Bible student. It is probably a genuine fragment on the sea of history, showing the contact of the Sacred Text with the books of an ancient dynasty at a few important points. The article is thus like unto a good Babylonian brick, fitly inscribed.

9. *Jewish weights, measures and money*, pp. 34.—This is a very elaborate article, in which the origin of terms, the capacities uses, values and circulation of various weights, measures, and money (coined and uncoined) among the Jews, are skilfully investigated. The work appears to be very comprehensive, relating not only to national, legal standards, but to those introduced from other countries, as Babylon, Egypt and Syria, with which the Jews were in close intercourse. The treatise covers the whole Bible, and its Scripture references seem ample enough to illustrate the subject. I could scarcely command the time requisite for a thorough review, but feel sure that no honest, painstaking effort has been spared to produce a reliable work. It will be valuable, (1) to all particularly interested in the study of numismatics and kindred branches, (2)

to the constantly increasing class of native preachers, and others, who wish to understand the dress in which the inspired text appears, and to gain distinct ideas on certain important points, not a few, where even such incidentals as money and measures, shed light on its real meaning.

10. *The Jewish Calendar and Feasts*, pp. 5.—These are given in the form of a table or catalogue, prefaced by a brief, explanatory note in regard to the way in which the priests settled the Calendar, the time of Passover, and the triennial intercalation of a month. The Table is arranged with the Chinese months at the top of the page, beginning with the Eleventh, under which the space is divided into five parts, (1) the corresponding Jewish months, (2) the feasts (3) the seasons, (4) the weather or thermometrical changes. (5) agricultural operations. At the end of the Table, another short note explains the difference between the Jewish and Chinese Calendars. In the Jewish the intercalated month is invariably placed after the first, while in the Chinese it is inserted as the times and seasons require. From this it results that there is an entire want of correspondence in the numerical order of the Calendars.

11. *Comparative Chronological Tables of the Old and New Testaments, giving synchronous events in China and other Eastern countries*, pp. 50. The two systems of Usher and Hale are mentioned, and the dates of important events, from the Creation to the death of Joseph are given according to each system. The compiler states the difficulty of deciding which system is correct, but adds that the dates of over one thousand years from the Exodus to the Advent are certain. In the upper space of the Tables are the dates "Before Christ." Under these are arranged important events in Four distinct spaces, (1) Jewish

events, (2) Synchronous events in the near and some Western lands, (3) Synchronous events in China, (4) Synchronous events in other Eastern lands. Following the Old Testament tables, and prefacing the New Testament tables, are notes explaining the error of *four years* in the chronology of the common era. In the upper space of the New Testament tables we have, arranged in order, the dates, beginning four years before the Common Era. Under these are the tables of events in Five distinct spaces, (1) Scripture events, (2) Synchronous Jewish events, (3) Synchronous "western" events, as the Roman reigns, (4) Synchronous Chinese events, (5) Synchronous events in other Eastern lands. We need only remark in a word on the value of these Tables in the Old and New Testament chronologies. They exhibit in a perfectly connected series the important eras and events from the Creation down to the Revelation of the Apostle John. The Tables of Synchronous events in China and the East add a feature which will be of interest to the Chinese. Bible scenes and events are in a manner brought near, localized, and divested of a portion of their remoteness and strangeness.

12. *Plants and Animals Mentioned in the Bible*, pp. 50.—THIS article is in Two Parts, and, like that on weights, measures and money, is elaborately composed, as evident from the space occupied. The *First Part* treats of Plants, (1) Fragrant Shrubs, (2) Cereals and Vegetables, (3) Miscellaneous Grasses, etc., (4) Fruit Trees, (5) Fragrant Trees, (6) Miscellaneous Trees. The *Second Part* treats of Animals. (1) Birds, (2) Domestic Quadrupeds, (3) Wild Animals, Reptiles, Fishes, Insects. The work is replete with the necessary Scripture references. Whether or not a single shrub or insect has escaped scrutiny we are unable to say. The presumption is wholly in favor of the negative.

13. *Ethnology of the Bible*, pp. 16.

In his Introduction the author states that his treatise refers to the ancient countries which had relations with the Jews, and that the Bible is the source of authority on the subject. Owing to its geographical position between three Continents, Judea, though so small, had wide international relations. The periods of intercourse were four, (1) the patriarchal, (2) the times of the Kings, (3) the period of the Captivity, (4) the New Testament period. The treatise is in Four Parts, of which the *first* and *third* are sub-divided into short chapters. Distinct reference is made to Genesis 10 and Ezekiel 27, as sources of ethnologic authority and investigation. The lands were divided between the sons of Noah—Shem in the centre, Ham in the South, and Japhet in the North. Beginning with Palestine, the author gives a historical sketch of the origin, etc., of the various tribes and peoples known to the Jews, and having a more or less intimate connection with them, as the Arabians, Syrians, Chaldeans, Elamites, Medes and Persians, people of the Caucasus and Asia Minor, Egyptians, Greeks and Romans. He distinguishes carefully between the Arab tribes descended by different lines from Abraham; and between the tribes of Upper and Lower Egypt. In the last chapter of Part Third is an interesting reference to the Jews' knowledge of India and China. Next to this treatise is Number Fourteen, a longer and equally valuable one by the same author.

14. *Intercourse of the Chosen People with other nations*, pp. 26.—

The introduction states the geographical position of the Jews among the countries, on which, as a basis, an examination into the subject of their international relations may be undertaken, and the results seen in a wide corruption of morals and religion. All this, despite prophetic

admonition and warning. The treatise is in four parts, of which the first two are sub-divided into chapters. The following themes are dwelt upon. *Part first*, the rise and decline of those nations through constant wars. *Part second*, Jewish intercourse and consequent corruption in religion and worship. *Part third*, the commercial intercourse. *Part fourth*, the intercourse and community of interest in learning and the arts. The author considers, in these relations with the Jewish nation, the Egyptians, Assyrians, Babylonians, Persians, Phenicians, etc etc. In the third part, particular mention is made of the four highways of commerce, two by land and two by water (1) the highway from Egypt through western Canaan to Lebanon and the Euphrates at Carchemish and the Tigris at Nineveh, thence to Babylon and the Persian Gulf. (2) the highway from S. W. Arabia to Mecca, Jordan, Canaan, thence turning to N. Egypt. (3) the way by water from Phenicia to Cyprus, Greece, the South isles to South Italy, North Africa and Spain, (4) the way by water from North East arm of Red Sea to South West Arabia and the mouth of the Indus and Ophir. The whole treatise is very full in its geographical notes and Scripture references.

15, 16, 17. *The Old Testament miracles, the Old Testament parables, and the New Testament miracles*, pp. 10. These sections are, of course, very brief, being simply three lists of the miracles and parables. The places of occurrence of the miracles are noted at the top of the page, and Scripture references are placed below in small type. To make this section complete, a List of New Testament Parables should be added. This list numbers 64 in the Student's Edition of the Bible, issued by the American Tract Society.

18. *Bible Index and Glossary of Scripture Phrases*, pp. 192.—This forms a separate volume, con-

venient for use, in the small-paged Edition of the "Aids." We have first a short Introduction, stating that the Inspired Word is scattered through many volumes, like the myriad things in the material world, and not given to us in a systematic form, as a theological treatise. From this arises the necessity of diligent examination to ascertain its precious truths and to present them in a connected form. While a systematic arrangement is a laborious task, its use when completed is manifold. Following the Introduction, is a list of the names (with their abbreviated forms) of the 66 Books of the Bible, and a Table of Contents in 12 sections, with the list of subjects to be treated of under each. The titles or headings of the 12 sections are, (1) Concerning God, (2) Concerning Christ, (3) Concerning the Holy Spirit, (4) the Sacred Scriptures, (5) Man, (6) the Gospel, (7) the Church, (8) Trials and afflictions, (9) Human Relations, (10) The Future World, (11) Miscellaneous subjects, (12) Explanation of Scripture names. Coming to the body of the work, we find in each of the 12 sections or volumes a numerous collection of explanatory phrases, grouped under the leading subject or theme, and illustrated, more or less copiously, by Scripture references in small type. As these phrases are not formally defined, the work is not strictly a Glossary, but a Collection, like Gaston's, in which a leading Subject has groups of related, explanatory terms, with appropriate Bible references. To get an idea of the range of the work, take the first section "Concerning God." It comprises 38 sub-division of themes, as to the nature, the glory, the patience, the love of God: and, under the first of the 38 (the nature) we count 35 descriptive phrases with their many texts. Taking a page at random, I count about 50 phrases. At that rate, the work contains over 9000 phrases.

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Corea, The Hermit Nation.—I. *Ancient and Mediaeval History.*—II. *Political and Social History.*—III. *Modern and Recent History.* By William Elliot Griffis. Late of Imperial University, Tokio, Japan. Author of the "Mikado's Empire. New York, Charles Scribner's Sons, 1882.

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